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Without Concealment—Without Compromise.

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Selections.

THE ELECTIVE FRANCHISE.

We copy from the *Albany Evening Journal* the following report of the debate on the suffrage question:

The report of the committee No. 4 was then taken up. Mr. Kennedy, in behalf of the chairman of the committee, explained the object of the committee in reporting the section as it stood. They omitted the qualification of property from the consideration that this was an odious and cruel provision. The coloured man should either be excluded on account of his race, or otherwise admitted to the enjoyment of the same rights and privileges with the white population. He drew a distinction between civil and natural right. The one was inalienable, and made no distinction in age, sex, colour, or nativity. If suffrage was a natural right, then women and children might claim its enjoyment. Civil rights were those bestowed by the Government, and it could limit and restrict them. If the number enjoying that right was too small, it should not be increased by bestowing it upon those who are foreigners in our midst. The coloured man, by the strong marks which nature had placed upon him, was evidently a distinct race; and was, from his inferiour qualifications of mind and habits of life, separated from us by an impassable bar. The mind revolted from the broad proposition which was presented, to admit the Ethiopian to occupy the same position in all respects with ourselves.

Mr. Dana followed, expressing his belief that there were rights which were neither strictly natural or civil. He defended the coloured men from the representations of Mr. Kennedy, and said, if that gentleman still declared himself the friend of that race, they might well pray to be saved from such friends. He (Mr. D.) was willing to recognize the full political rights of the negro, and he would as soon vote to destroy the privileges of his own children, (whom he loved with an affection as strong as a father could have for his offspring,) as to cast down the rights of his coloured brethren. He was surprised that the proposition to admit to the rights of the franchise seven thousand coloured men, should frighten forty thousand chivalrous white men in this State.

Mr. Bruce to make an explanation, who went on to remonstrate earnestly against the putting through of a question of so much importance by the spur of the previous question. The Convention had occupied days and weeks upon the comparatively [illegible] nificant question of the union of the practice of law and equity; but when we came to the broad and universal subject of natural and political rights, it is to be choked off under the fifteen minute rule, and the application of the previous question. He called upon this Convention to decide whether the coloured people were men or not. If so, admit them to enjoy the common rights of man, or otherwise make them slaves to yourselves and your children, and trample them in the dust forever. Pretend no longer to have sympathy and respect for them, while thus denying them their just claims as men like ourselves. He renewed the previous question, according to his engagement.

Mr. Hunt said, I feel bound, Mr. President, to offer a few words upon the subject of negro suffrage, and will come to the point at once. My doctrine, and the doctrine of my constituents, in relation to the right of suffrage, is briefly this:—We want no masters, and least of all negro masters, to reign over us. We contend for *self*-government. We hold that no man who is not a part of the republic's *self*—who is not a bona fide citizen, shall have any voice in the State. We also concede to all other persons, and all other nations, *in their respective spheres*, the same rights we claim for ourselves. This is what we mean by equal rights. But we will sanction no *confusion* of rights. Rights are *distinct* as well as equal, and can only be exercised by the possessor within his own proper sphere. It does not follow that because a man has a right to put his hand in *his own* pocket he may thrust it in *mine*, or that because he has a right to participate in the government of *his own* nation he may take part in our Government also. Such a doctrine would be fatal to all rights; and that, no doubt, is the reason why the enemies of democracy and of the rights of man, both in Old England and in New, are so zealous in insinuating it into weak minds in every part of the republic, and at every opportunity. They would fain cause the principle of equal rights to be carried to a ridiculous and unwarrantable length, in order to compass its destruction.

The fact that all men have a right to form themselves, or rather *are formed* by the operation of circumstances and the law of necessity, into distinct nations or States—that every nation has the right of self-government, without the interference of aliens or of other States, so long as it will take the trouble to exercise that right with any tolerable degree of wisdom and justice;—these facts are so very obvious that I would not name them, were it not that the advocates of negro suffrage have such a wonderful faculty of forgetting them, or of leaving them out of sight. They forget that *negroes are aliens*—aliens, not by the mere accident of foreign birth—not because they speak a different language—not from any petty distinction that a few years consociation may obliterate, but by *the broad distinction of race*; a distinction that neither education, nor intercourse, nor time can remove—a distinction that must separate their children from our children forever.

I regret as much as any one, that this class of irreclaimable aliens is fastened upon us. If any good could come of wishing, I would wish as heartily as any one that the Ethiopian might change his skin, and become a part of our body politic. But all such wishes, and all efforts to realize them, are idle.—They may indicate a good disposition, but they do not indicate a very good head.

One thing is certain to my mind—that our past attempts to elevate the political or legal standing of our negroes have added nothing to their happiness. When our negroes were called slaves, they owned their masters almost as much as their masters owned them. Their cares and their hearts were lighter than now. They were more at liberty to act out their negro natures—to sing negro songs—to laugh at negro wit—to deck themselves with negro finery. Their present condition is analogous to that of a poor woman compelled by a visitation of sudden riches to enact the fine lady. They are no longer free to be negroes, and they cannot be whites. We may close our eyes in a fit of amiable enthusiasm, and try to dream their wool out of curl; but our dream does them no good. They know and feel all the while, (that is, all *sane* negroes,) that they are negroes, and aliens by the act of God, and there is no remedy.

The greatest injury that any man can inflict upon his fellow, is to place him in a false and unnatural position—to tempt him into a path which he cannot travel, a sphere not his own; to seduce him into a war against his inevitable destiny, and thus destroy his powers of usefulness and his chances of happiness together. In my judgment, our negroes have thus been injured by their friends. They have been deluded with unreal hopes, and blinded to their true destiny—a destiny, as I read it, far from ignoble. For as they progress in knowledge, their pride will incite them to return to the home of their race, where they can hold the position of superiours and teachers. They have gained much by their intercourse with civilized men. They are no longer idolators. They are no longer naked savages.—They have made much progress in the arts and the learning of a superiour race. They yet may—I believe they yet will—convey these arts and this learning to their uncivilized brethren. Instead of being mere recipients they will become imparters of light, and thus gratify the noblest ambition and perform the highest duty that man can feel or perform.—Such is the path I would point out to them—the destiny I would aid them to accomplish.

I am aware that people in the country, who form their judgment of all negroes from perhaps a single sample, do not see the impossibility of naturalizing them so clearly as we do in New-York. A negro placed beyond the influences of negro society is a very different being from those whose characters have been formed by contact and association with their own race. It should be remembered that the race at large do not, and never can, fully correspond with the isolated specimens of the country towns, and whose associations and training have been so different. And further, our rural fellow-citizens have not negroes enough among them to make it a matter of much consequence in their elections, whether they vote or not. It is not so in New-York. There they would often hold the balance of power, and give laws to the whole city. But they could not govern us long. The people of the city would take the Government out of their hands by driving them from Manhattan Island. Such would be the practical operation of negro suffrage, I fear, in the city of New-York.

One consideration more. No union can be advantageous or lasting, unless it be also fit and seemly. The Jews were forbidden to yoke animals of different kinds together; and if it be wrong to unite the cow and the ass in the same yoke, can it be right to unite the Caucasian and the negro race in the same Government?

To conclude. The reason why my constituents refuse to enter into a partnership with negroes in the business of Government is, that we can perform all our political duties better without their help than with it. We can preserve our popular institutions from subversion by aristocrats, and demagogues, and simpletons, much better without their help than with it. We do not wish to debase ourselves by any hypocritical professions of fellowship, or to give our hand where we cannot give our heart. We cannot acknowledge as co-citizens a class of men more widely separated from us than any other race upon the globe, and who cannot be naturalized by any fiat of law or lapse of time. We know that we put ourselves upon a par with negroes whenever we put negroes upon a par with us. We cannot enter into any political amalgamation with blacks. We will not meddle with their Government in St. Domingo, nor in Africa, and, if we can prevent it, they shall not meddle with ours.

Mr. Rhoades then continued the debate in reply to Mr. Hunt, and in favour of the amendment.—(A report deferred.)

Mr. Waterbury said the Convention was about to vote upon a proposition which, if adopted, would place us upon the same footing as Vermont, Massachusetts, and Rhode Island. He thought we might with safety assume the position which they occupy. The gentleman from New-York (Mr. Kennedy) had brought in the women and children to sustain his argument. But the wives and children of all our white citizens were protected in their rights and privileges by husbands and brothers. Where do you find any one to stand up for the coloured man?—Not one. The argument that because a race of men are marked by [illegible] crooked hair, they were not endowed with a mind equal to another class who had other peculiarities, was unworthy of men of sense. The negro race must always make a part of our population. Colonization would never transfer them all to their original country. As well might we attempt to drain out all the water of the ocean with a dipper. What position they would occupy he was not prepared to say, but he would remind gentlemen that those who were once slaves in Rome became freemen. The argument of the gentleman from St. Lawrence (Mr. Russell,) reminded him of the Pharisee who went into the temple to pray, and forgetting his errand, went on to brag how much better he was than other people. (Laughter.)

The amendment of Mr. Bruce, to strike out the word *white*, was negatived; ayes 37, noes 63.

Mr. Van Schoonhoven moved to amend the section by inserting after the word "vote," when it first occurs in the fifth line, as follows:

"And every coloured male citizen so qualified, who, under the provisions of the existing Constitution of this State would be entitled to vote for all officers heretofore elected by the people thereof."

Mr. Kirkland, for the purpose of obviating all question as to the intention of the article, moved to amend the section as follows:

Strike out the word *white* in the first line, and add to the section as follows:

But no man of colour, unless he shall have been for three years a citizen of this State, and for one year next preceding any election shall be seized and possessed of a freehold estate of the value of two hundred and fifty dollars over and above all debts and incumbrances charged thereon, and shall have been actually rated and paid a tax thereon, shall be entitled to vote at any such election; and no person of colour shall be subject to direct taxation unless he shall be seized and possessed of such real estate as aforesaid."

This was an exact transcript of the provision in the present Constitution.

He proposed the following as the last section, in lieu of that reported from the committee, *to be submitted separately*:—

§—After the year 1848, no property qualification shall be required to entitle any citizen of this State to the exercise of the right of suffrage.

Mr. W. H. Spencer moved to strike out $250 in Mr. Kirkland's amendment, and insert $100.

Messrs. E. Spencer, Kennedy, and A. W. Young, continued the debate, when the Convention adjourned without taking any question.

Afternoon Session:—Mr. Perkins disapproved the property qualification as a test of capacity. If this was allowed aliens who were permitted to hold property, and unmarried women, not under guardianship, who were possessed of property, should be allowed to vote. There was no other reasons than those of political expediency why they should be deprived of the enjoyment of the franchise. So far, then, as regards this qualification, he was in favour of the report of the committee. He believed that there was no considerations in humanity or the Christian religion, that made it proper to admit the coloured people to the same political rights and relations with the whites. He said that the separation of mankind into distinct classes, at the confusion of Bable, and the distinctive mark placed upon the African by God himself, was evidence that he had designed them to be a distinct and separate people. Wherever there had been an union or amalgamation, disaster had been the result.

Mr. Taggart moved the previous question upon the section and amendments, but it was not sustained.

Mr. Kennedy moved the previous question on Mr. Spencer's amendment, and there was a second.

The amendment was negatived as follows:—

Ayes.—Messrs. Archer, Ayrault, F. F. Backus, H. Backus, Baker, Bruce, Bull, Candee, Crooker, Dana, Danforth, Dodd, Greene, Hart, Hawley Hoffmam, Hotchkiss, Hutchinson, Kirkland, Loomis, McNeil, Marvin, Maxwell, Nicholas, Parish, Patterson, Penniman, Rhoades, Richmond, Shaver, Simmons, W. H. Spencer, Stow, Strong, Taggart, Tallmadge, Van Schoonhoven, Warren, Waterbury, Willard, Worden, W. B. Wright.—42.

Noes.—Messrs. Allen, Bergen, Bowdish, Brown, Burr, Brundage, D. D. Campbell, Clark, Conely, Cook, Cornell, Cuddeback, Dorlon, Dubois, Harrison, Hunt, A. Huntington, Jones, Kemble, Kennedy, Kernan, Kingsley, Mann, Morris, Munro, Nells, Nicoll, O'Connor, Perkins, Porter, President, Riker, Ruggles, St. John, Sanford, Shaw, Sheldon, E. Spencer, Stanton, Stevens, Swackhamer, Taft, J. J. Taylor, Tilden, Townsend, Tuthill, A. Wright, Wood, Yawger, Youngs.—50

Mr. Kennedy moved to amend the amendment of Mr. Kirkland by striking out the words "of colour," where it last occurs, and insert, "not entitled to the elective franchise;" and strike out all after "taxation."

Mr. Kirkland could not suppose that there was a desire to exclude from taxation women, aliens, and non-residents, who held large property.

Mr. Kennedy wished to show the injustice of giving special privileges to one class which were not enjoyed by another.

Mr. Patterson said there were certain corporations which were called "persons," that would be exempted from taxation by this amendment; so would also the property of deceased persons whose heirs were minors.

Mr. Kennedy intended his amendment should have effect in its broadest sense.

Mr. Kennedy modified his motion, by inserting the word "natural" before "persons."

Upon taking the question, there were ayes—Messrs. Hunt and Kennedy, noes 85.

The debate was continued by Messrs. Worden, Kirkland, Baker, E. Spencer, and Waterbury.

Mr. Jones moved the previous question, and there was a second.

The amendment was agreed to, as follows:—

Ayes.—Messrs. Allen, Archer, Ayrault, F. F. Backus, H. Backus, Baker, Bascom Bergen, Bowditch, Bruce, Ball, Burr, R. Campbell, Candee, Cook, Crooker, Dana, Dodd, Graham, Greene, Harrison, Hart, Hawley, Hoffman, Hotchkiss, E. Huntington, Hutchinson, Kemble, Kernan, Kingsley, Kirkland, Marvin, Maxwell, Miller, Munro, Nells, Nicholas, Parish, Patterson, Penniman, Porter, Rhoades, Richmond, Ruggles, St. John, Shaver, Simmons, E. Spencer, W. H. Spencer, Stanton, Stow, Strong, Taggart Tallmadge, Tuthill, Ward, Warren, Waterbury, Worden, A Wright, W. B Wright, Youngs.—63.

Noes.—Messrs. Brown, Brundage, Clark, Conely, Cornell, Cuddeback, Danforth Dorlon, Dubois, Hunt, A. Huntington, Jones, Kennedy, Mann, McNeil, Morris, Nicoll, O'Connor, Perkins, President, Riker, Russell, Sanford, Sheldon, Stevens, Swackhamer, J. J. Taylor, Tilden, Townsend, Wood, Yawger, Youngs.—32.

From the Lynn Forum.

LETTER FROM FREDERICK DOUGLASS.

The following letter, from Frederick Douglass to the Lynn Anti-Slavery Sewing Circle, has been handed to us for publication:

LONDON, August 18, 1846.

To the Lynn Anti-Slavery Sewing Circle:

MY DEAR FRIENDS—Owing to some cause at present unknown to me, but which you may understand and be able to explain, your kind letter of 16th June, did not reach me until the 3d of August. I mention this to account for what might otherwise be deemed culpable neglect. Now, what shall I say? for such are my circumstances that I can do little more than apologize for writing you a poor letter. Weighed down, oppressed, and almost overcome, by constant effort—by engagements, public and private, growing out of immediate contact with deeply interested friends here—I find it very difficult to gain a moment of calm repose, during which to commune with dear friends on your side the Atlantic: you will readily understand this, when you remember that the fact of my being a fugitive slave is new here. My peculiar position, without any personal attractions, subjects me to many calls and questions from which other lecturers would be comparatively free. Thus engaged, and thus interested, you will readily see that what I write must be very imperfect. But, my dear friends, perfect or imperfect, with or without time, I have resolved to send you a line, responsive in spirit, if not in point of composition, to your warm and sympathetic letter. I thank you for it. I assure you that I speak nothing more than the truth when I say I felt gratified, cheered, and honoured, by that token of friendly interest, esteem, and affection. I felt [illegible] approvingly remem- [illegible] choice circle, who placed their names [illegible] friendly epistle. Next to the approbation of heaven and one's own conscience, stands that of clear-sighted and sincere friends; and while it is quite easy to conceive of contentment with the former, it is difficult to conceive of happiness without the latter. A strong man may be able to stand without the proper sympathy; but I know of none so strong but who could be made stronger by it.

But I must not write you an essay on the excellence of human sympathy, but speak to you of the great cause which binds our hearts sympathetically together, the deliverance from thraldom of three millions of our long-neglected and deeply-abused race. I wish I could say something to cheer and strengthen you in this cause. I wish I were able to penetrate the future, and assure you of a speedy triumph of our cause; but this is not for me. I can only say, work on; your cause is good; work on; duty is yours—consequences the Almighty's.

I confess I feel sad, and sick at heart, by the present posture of political affairs in the United States. The spirit of Slavery reigns triumphant throughout all the land. Every step in the onward march of political events is marked with blood—innocent blood; shed, too, in the cause of Slavery. The war with Mexico rages; the green earth is drenched with warm blood, oozing out from human hearts; the air is darkened with smoke; the heavens are shaken by the terrible roar of the cannon; the groans and cries of the wounded and dying disturb the ear of God. Yet how few in that land care one farthing for it, or will move one inch to arrest and remove the cause of this horrible state of things? I am sad; I am sick; the whole land is cursed, if not given over to destruction. Massachusetts, the brightest of every other State, is now but the tool of Texas. Texas may be said to give laws to the whole Union. She leads the way in plunder and murder; and Massachusetts, with all New England, follow in the crusade like hungry sharks in the bloody wake of a Brazilian slave ship. What a spectacle for men and angels!—Gov. Briggs issuing his order to send the sons of those who fell in the cause of freedom on Bunker Hill, to fight the battle of Slavery in Mexico! Gov. Briggs, the teetotaller! Gov. Briggs, the Baptist! issuing his order to raise troops in Massachusetts, to establish with fire and sword the man-blasting and soul-damning system of Slavery! Who would have thought it? And yet it was to be expected. The deed was done long ago. The foundation of this frowning monument of infamy was laid when the States were first declared the *United States*. This is but another link around your necks of the galling chain which your fathers placed about the heels of my race. It is the legitimate fruit of compromise—of attempting a union of Freedom with Slavery. All was lost in that sad moment. The American Anti-Slavery Society has the right on this question. Her ground is the true one. I believe that the salvation of the country depends, under God, upon the effort of that society. The Union must be dissolved, or New England is lost and swallowed up by the slave-power of the country. Work on, dear friends, work on! walk by faith, and not by sight. Come good, or come evil—prosperity or adversity—work on! See that all which can be done by patriotic and humane women for the salvation of millions groaning in chains, is done; and whoever else may approve, you shall have the approbation of a good conscience, and the tear of grateful hearts, for your reward.

You speak of your remaining together, though unorganized. I am of course glad to hear of your prosperity, though I cannot say as much of your being *unorganized*. While it is not for me to direct you, who have laboured so long and so well in this cause, how you shall help me and my race, generally, yet you must allow me to say, that my conviction of the utility and importance of organization is strengthened by every day's experience.* I find that friend H. Clapp has seen the utter absurdity of carrying forward a moral enterprise without an organization. He has changed his views, or he should not have acted as a delegate, and held the office of secretary, in the temperance World's Convention, held here last week. This he did where free speech was not tolerated, and where men spoke—only by and with the consent of the chairman. Nor was this objected to by Mr. Clapp. Is organization a curse in New England, and a blessing in Old England? Consistency thou art a jewel.

One word more. You remind me of the poor, in this country. I thank you for it. We have poverty here, but no Slavery; we have crime here, but no Slavery; we have suffering here, but no Slavery, and in all this, England has a decided advantage over America. Still, my dear friends, I am by no means unmindful of the poor; and you may rely upon me as one who will never desert the cause of the poor, no matter whether black or white.

May kind heaven smile upon your righteous efforts, and strengthen your hearts for every duty, is the sincere wish of your grateful and devoted friend.

FREDERICK DOUGLASS.

*Our friend Douglass misunderstands us in supposing we are opposed to organization, as that is not the case.

PROCLAMATION

To the inhabitants of New Mexico, by Brigadier General, S. W. Kearney, commanding the troops of the United States in the same.

As by the act of the Republic of Mexico a state of war exists between that Government and the United States, and as the undersigned, at the head of his troops, on the 18th instant, took possession of Santa Fé, the capital of the Department of New Mexico, he now announces his intention of holding the Department with its original boundaries, (on both sides of the Del Norte,) as a part of the United States, and under the name of the Territory of New Mexico.

The undersigned has come to New Mexico with a strong military force, and an equally strong one is following in his rear. He has more troops than necessary to put down any opposition that can possibly be brought against him, and therefore it would be but folly or madness for any dissatisfied or discontented persons to think of resisting him.

The undersigned has instructions from his Government to respect the religious institutions of New Mexico, to protect the property of the Church, to cause the worship of those belonging to it to be undisturbed, and their religious rights in the amplest manner preserved to them. Also, to protect the persons and property of all quiet and peaceable inhabitants within its boundaries against their enemies, the Eutaws, Navahoes, and others; and while he assures all that it will be his pleasure as well as his duty to comply with those instructions, he calls upon them to exert themselves in preserving order, in promoting concord, and in maintaining the authority and efficiency of the laws, and to require of those who have left their homes, and taken up arms against the troops of the United States, to return forthwith to them, or else they will be considered as enemies and TRAITORS, subjecting their persons to punishment, and their property to *seizure and confiscation* for the benefit of the public treasury. *It is the wish and intention of the United States to provide for New Mexico a free Government*, with the least possible delay, similar to those in the United States, and the people of New Mexico will then be called upon to exercise the rights of freemen in electing their own representatives to the territorial Legislature; but, until this can be done, the laws hitherto in existence will be continued until changed or modified by competent authority, and those persons holding office will continue in the same for the present, provided they will consider themselves good citizens, and willing to take the oath of allegiance to the United States.

The undersigned hereby *absolves all persons residing within the boundary of New Mexico, from all further allegiance to the Republic of Mexico, and hereby claims them as citizens of the United States.* Those who remain quiet and peaceable will be considered as good citizens, and receive protection. Those who are found in arms, or instigating others against the United States, will be considered as TRAITORS, and treated accordingly. Don Manuel Armijo, the late Governor of this Department, has fled from it. The undersigned has taken possession of it without firing a gun, or spilling a drop of blood, in which he most truly rejoices, and for the [illegible]

Given at Santa Fé, the capital of the territory of New Mexico, this 22d day of August, 1846, and in the seventy-first year of the independence of the United States.

By the Governor,

S. W. KEARNEY, *Brig. Gen'l.*

From the Boston Courier.

The following letter has been handed us for publication, and will, no doubt, gratify many of our readers:

BRATTLEBORO', Sept. 28th, 1846.

CHARLES SUMNER, ESQ:

Dear Sir:—I had last evening the great pleasure of reading your late address before the Phi Beta Kappa Society. But while thanking you for the decision and hearty simplicity with which, on this and many other occasions, you have borne your testimony in behalf of liberty, peace, and universal justice, during these last two trying years, when our nation and its leaders have so shamefully trampled them in the dust—you must yet allow me to say, that I think you have, in one respect, placed Dr. Channing in a wrong position.

On pages 59-60 you say, "he urged with peculiar clearness and force the duty—it was of *duties* that he spoke—of the Northern States to free themselves from all support of Slavery." "At the same time he dwelt with affectionate care upon the Union. He sought to reform, not to destroy; to eradicate, not to overturn; and he cherished the Union as the mother of peace, plenteousness, and joy."

These sentences, in themselves considered, state the truth unquestionably. But when it is taken into view, that they were spoken *after* the "annexation of Texas" was consummated, and *in the midst* of our war of aggression upon Mexico, they are as unquestionably fitted to give a wrong impression of Dr. Channing's opinions in regard to the "value of the Union," and the "duty of the free States." This may be readily proved by a few extracts from his published writings. In his letter to Mr. Clay, he says—

"A far more serious objection to the annexation of Texas is, that it is to be annexed to us for the avowed purpose of multiplying the slaveholding States, and thus giving political power. *This cannot, ought not, to be borne. It will justify, it will at length demand, the separation of the States.* * * We *cannot consent* to take a lower place than we now hold. We *cannot consent* that our Confederacy should spread over the wilds of Mexico, to give us more powerful masters. The old balance of the country is unfavourable enough. We *cannot consent* that a new weight should be thrown in, which may fix the political inferiority of ourselves and our posterity." Works, vol. ii, pp. 232—235.

Again, in his pamphlet on "the duty of the free States," Dr. Channing says—

"Can we of the free States *brook* that it (Slavery) should be thrust perpetually by our diplomacy on the notice of a reproving world? that it should become our distinction among the nations? that it should place us behind all? Can we *endure* that it should control our public councils, that it should threaten war, should threaten to assert its claims in the thunder of our artillery? Can we *endure* that our peace should be broken, our country exposed to invasion, our cities stormed, our fields ravaged, our progress arrested, our sons slain, our homes turned into deserts, not for rights, not for liberty, not for a cause which humanity smiles on, and God will bless, but to rivet chains on fellow-creatures, to extend the law of Slavery throughout the earth? These are great questions for the free States." Works, vol. vi. pp.—277-278.

And yet more conclusively he thus expresses himself, in the second part of the same tract:—

"The sum of what I have wished to say is, that the union of these States should, if possible, be kept inviolate, on the ground of the immense difficulty of constructing new confederacies, and new governments. The present state of men's minds is not favourable to this most arduous task. Other considerations might be urged against disunion. But in all this I do *not mean, that union is to be held fast at whatever cost.* Vast sacrifices should be made to it, BUT NOT THE SACRIFICE OF DUTY. For one, I do not wish it to continue, if, after earnest, faithful effort, the truth should be made clear, that the free States are not to be absolved from giving support to Slavery. *Better that we should part*, than be the police of the slaveholder, than FIGHT HIS BATTLES, THAN WAGE WAR TO UPHOLD AN OPPRESSIVE INSTITUTION."

"So I say, LET THE UNION BE DISSEVERED, RATHER THAN RECEIVE TEXAS INTO THE CONFEDERACY. This measure, besides entailing on us evils of all sorts, would have for its chief end to bring the whole country under the slave-power, to make the General Government the agent of Slavery; and this *we are bound to resist at all hazards. The free States should declare, that the* VERY ACT OF ADMITTING TEXAS WILL BE CONSTRUED AS A DISSOLUTION OF THE UNION. * * *We shall deserve to be put under guardianship, if we receive Texas to our embrace. Such suicidal policy* would place us among those whom 'God infatuates before he destroys.'" Works, pp. 349—353.

Finally, in relation to the Mexican war, which he emphatically predicted must sooner or later be the result of Annexation, he used this language:—

"Are the blood and hard-earned wealth of the older States to be poured out, like water, to protect and revenge a new people, whose character and condition will plunge them into perpetual wrongs? * * Must we of the North buckle on our armour, to fight the battles of Slavery,—to fight for a possession, which our moral principles and just jealousy *forbid* us to incorporate with our Confederacy? * * Texas, I repeat it, is but the first step of aggressions. *I trust, indeed, that Providence will beat back and humble our cupidity and ambition.* * * I now ask, whether, as a people, we are prepared to seize on a neighbouring territory for the end of extending Slavery? I ask, whether, as a people, we can stand forth in the sight of God, in the sight of the nations, and adopt this atrocious policy?—SOONER BE OUR NAME BLOTTED OUT FROM THE RECORD OF NATIONS." Works, vol. ii. pp. 209—216—218—220.

After reading these decisive pages, you can be in no doubt as to the ground which Dr. Channing would have taken, at the time of the Faneuil Hall Convention, during the last autumn, or on the occasion of our declaring war against Mexico. He was a man of calmness and courage, who always meant what he said, and whose deeds kept even pace with his convictions of duty. These published declarations were fully confirmed by the unqualified manner with which, in private, he constantly repeated—"Better disunion, than Annexation and aggression." He valued the Union, but, in his view, it would have been destroyed by the slave-power in the very act of annexing foreign territory; and he would have detested the Union, when made a monstrous weapon with which to crush a sister republic, whose chief crime is, that she had put us, as a people, to open shame before the world, by abolishing Slavery. He prized the Constitution, but he would have considered it as violated fatally by Annexation; and he would a thousand fold rather have seen it crumpled up and cast away like waste paper, than used, as it has been, as a baton for an Executive usurper to marshal freemen with, in this invasion of Mexico, by the faction of the slave-power. Had Dr. Channing been living during these last two years, he would surely have so spoken and acted as to have been called a traitor, and would thus have proved his loyalty to the essential principles, to the vital idea, to the supreme law of this nation.

Knowing your reverent affection for Dr. Channing, I am confident that you will be glad to "do him right" before the readers of your address and the public. I am, respectfully, your friend,

W. H. C.

Communications.

Letter from Jonathan Walker.

PLYMOUTH, October 1st, 1846.

ESTEEMED FRIEND, S. H. GAY:—[illegible] gest to you (what seems to me) the propriety of laying before the readers of the Standard and the public, as many important facts in relation to the condition and doings of the American army, as your limits will admit of, without excluding other important matter. I am of the opinion that a correct knowledge of the condition and conduct of the American army in Mexico is as well, if not better, calculated to create hostility to the system of chattel Slavery, as any other means now on foot. Notwithstanding there is much pains taken to keep out of sight the crimes and wretchedness, the infamous conduct and barbarities perpetrated there, to gratify the demon-spirit of Slavery, yet there is much, which has already made its appearance, to rouse up the strongest feelings of disgust in every breast which retains the least reverence for the rights of humanity, and the cause of peace. I must be allowed to have some tolerable ideas of the state of things in that section—having spent much time there, and experienced all the privations and sufferings I could possibly endure, and the utmost hospitable treatment at the hands of the Mexican people, as may be seen by a sketch in my Narrative, pages 108, 109, 110, which circumstance grew out of my devotion to the cause of the victims of American oppression.

The "*grant obtained*" by Benjamin Lundy, mentioned in the Narrative, was for the purpose of establishing a colony to afford a place of refuge for that class of Americans who are denied their inherent "rights to LIFE, LIBERTY, and the PURSUIT OF HAPPINESS," in the United States, on account of their complexion, or the condition in which their unfortunate mothers had been placed by the *American baby stealers*. The following are extracts:

In the fore part of the year 1835, I had some correspondence with the late Benjamin Lundy, then residing at Philadelphia. That eminent philanthropist had previously travelled and spent a considerable time in Mexico, and had obtained a grant to settle a colony in the northern part of the province of Tamaulipas, on very liberal terms, and I had a mind to favour the scheme to the best of my ability, and began to look that way for my earthly home; but thought it best to *see* the promised land before adopting it as my local resting-place with my family. In order to do so, I left New Bedford, Massachusetts, in the following November, in a vessel of twelve tons, if so small a craft may be called a vessel. Our number was three; myself and son, of the age of twelve years, and another young man, a mechanic.

We had a long and rough passage, and encountered five gales before we reached Mexico. When we arrived at Matamoros I found the country in a very unsettled state, and strong and growing prejudices were arrayed against citizens of the United States, on account of the war that was then raging between Mexico and her rebellious province of Texas, carried on mainly by assistance from the United States. I remained there some time expecting to be joined by others, but none appeared; they were prevented by the war.

I was chartered by mercantile houses in Matamoros to run several trips between that place and New Orleans, as a courier to carry letters for them on mercantile business. Returning on my last trip, we got ashore on the coast, and in the act of getting off, we were attacked by a gang of robbers. My young friend, R. Marble, attempted to escape by flight, but was pursued by two of the armed assassins, and I saw him no more. My son plunged into the surf and swam to sea. They fired at me, and I received two of their musket-balls, and made supplication for mercy, but they soon convinced me, by attempting to use a pistol and their knives upon me, that if I looked to them for quarter, I looked in vain. My only chance to escape immediate death, was to follow, if possible, the example of my son, and while they were making the attempt to despatch me, I succeeded in gaining the surf, and joined my son in the offing. We found it necessary to divest ourselves of what clothing we had on, to enable us to exercise ourselves with more activity and ease.

And now let the reader imagine our situation. On one side was the shore guarded by the robbers ready to butcher us if we landed, and on the other side was the whole Bay of Mexico; and myself deprived of the use of one hand by a bullet being shot through the wrist joint. The blood oozing freely from that and another bullet-wound in the abdomen, was well suited to invite a greedy shark to finish the work of his two-legged brothers on shore.

From whence now could we look for aid or hope, but to God, the only sure source and fountain of hope and safety, in times of need and danger? And thither did we look, and not in vain; for, by divine assistance, we were enabled no keep our heads above water until the darkness of night afforded us by opportunity to elude their vigilance, and land at some distance from the place where we first swam. We carefully surveyed the shore, before landing, to see that we were not observed by any of the banditti, and took the direction of the shore toward the nearest inhabited place I knew of, in search of aid and protection. It was nearly sun-down when we were attacked, and I think we were in the water something over one hour. After travelling that night and the greater part of the next day, suffering severely from pain, raging thirst, weakness by loss of blood, and the heat of a burning sun acting upon our naked bodies—this circumstance took place on the 6th of June, 1836, in the latitude of thirty-six degrees North—on the afternoon of the 7th, we presented our miserable and almost exhausted persons at a Rancho, (small village,) at the mouth of the Rio del Norte, where we found aid and hospitable treatment from its poor inhabitants, for which we were very grateful.

Thus we were thrown upon the charity of strangers more than two thousand miles from home, entirely naked, and pennyless, myself severely wounded, and in a very delicate state of health. The distance we had travelled was estimated by the inhabitants, at forty miles, and we were unable to procure any fresh water during the whole distance. I was frequently compelled to lie down, being overcome with thirst and pain. The wound in the wrist continued to bleed upwards of fifteen hours, and could only be staunched by keeping the wound higher than the shoulder, and in order to do that I was obliged to hold it up with the other hand. I am of the opinion that I lost but very little, if any, short of four quarts of blood before it stopped; and before reaching the Rancho, I was reeling and staggering like a drunken person, and could with difficulty make any progress.

After remaining at Matamoros nearly three months, subsequent to the outrage above-mentioned, and had mostly recovered my health again, I returned to the United States, where I was subjected to another long train of abuse, suffering, robbery, and outrage, from the American people, aided and backed up by this slavocratic Government.

Although I have been treated by the Mexican people and Government with extreme wrong and cruelty, for no ostensible cause, yet in the present contest between this country and that, my undivided sympathies are with the Mexicans. And I hold that the time is not far distant when the well-merited reproach and scorn will be dealt out to the United States for its infamous conduct and diabolical deeds, by all nations and tribes, (*civilized and uncivilized,*) who know her *bare-faced villainy*—perpetrated and carried on to extend the system and power of human chattel Slavery over a country and people, where it had been for many years abolished by common consent.

The boasted democracy of this country has yet to lick the dust. Mexico has no need to bring her military forces against the American army. She has a more effective force operating in her behalf—drouth, climate, exposure by day and night to the elements and insects—meeting death in various forms, on the water and on shore, by disease, drunkenness, and massacre among themselves, and other similar causes which "laugh at their calamity, and mock when their fear cometh."

[illegible]

JONATHAN WALKER.

The Evangelical Alliance.

'With one or two exceptions, all the Americans stood shoulder to shoulder."—Dr. Baird's Letter on the Alliance, London, September 3, 1846 to the New-York Evangelist.

Soul-stirring words to Americans and Christians! For years the enemy has been at work; troubling the outworks, attacking first one post and then another, threatening the very citidel of Slavery; and now that they have given battle, and met us face to face, how our very hearts leap within us to find no flinching, no giving back, but that "*every* American, or with one or two exceptions," (recreants—traitors not worth naming,) stood and quit themselves like men. They were but few—only seventy—a handful compared with the thousand that composed the Alliance; but in a *good* cause "*one* can chase a thousand and two put ten thousand to flight." Their hearts failed not though they stood alone. France, that should have been with them in the day of trial, came not to their help against the mighty. She left them to battle alone, though against them were arrayed men of every nation, of great talent, and bearing the name of Christian,—men of influence,—whose opinions are worth something on every other subject. Stouter hearts than theirs might have quailed, and shrunk from such an unequal contest, and been blameless; but this little band of "Great Hearts" *thought on this* CAUSE *and went to battle!* "Shoulder to shoulder they stood," and on each banner was inscribed, "In the name of SLAVERY have I set up my banner." It was not self-interest that nerved them. Many of them will never have, or want slaves. But they contended for the principle—a mighty principle was at stake. An institution ordained of God has been dishonoured, and now influences were at work by which it might be overthrown and abolished unless *they* came to the rescue. Nobly have they performed their voluntary service! All honour to the men who gained such a victory, and completely put to confusion the enemies of a glorious Divine Institution! Doubly dear to our hearts *now* will be the names of Beecher, Cox, Kirk, Olin, Peck, Patton, Emory, Smythe, Brainerd, Pomroy, &c. &c. Oh! what a halo of glory will surround *their names* when history emblazons them on her pages, and records the fact, that—when England, in her impious arrogance, had abolished an institution of the Most High, and the countries of Europe were trampling it under their feet, the Dey of Algiers, in his puny strength, commanding it to cease in his dominions, and the heresy extending even to Mexico and South America, and from every nation come the threats to overturn it,—*they* were found willing to stand "shoulder to shoulder" in its defence, and present an unbroken phalanx to the opposing world. This one act will give them glory enough for a lifetime. On the highest peak of our noblest mountain should we raise a stone enduring as the pyramids on which to engrave their names. And when the news of the victory is sent over the land, what shouts will resound through the valleys and on the hill-tops, at the mention of their names. The droves of slaves on their way to a market will bear it to the far South, and as the triumphant song is prolonged, the haggard, reckless crews of the idle slave ships on our coasts will echo back the notes with joy, and, spreading their sails, will speed their way to bear the news to Africa, "that slaveholding and slave-buying is no barrier to Christian profession." How will the dreary march of the slave-coffles be hastened, and their way cheered, as they sing and repeat one to another the song of triumph over the dowfall of those who sought to deprive them of the chance of being brought to a land of Bibles and religious liberty. And as the ships return richly laden with their precious freight, how will they make their way glad as in joyful gratitude they give their colours to the breeze, inscribed with the names of Cox, Brainerd, Beecher, &c. with singing and shouting Allelula! All hail! to the men who have done this for us—and, from the deepest hell comes up the response—All hail!

A PRESBYTERIAN.

PHILADELPHIA, Sept. 28, 1846.

DEFECTIVE ORIGINAL COPY

Communications.

Coloured Seamen—Their Character and Condition.

No. III.—[Concluded.]

Statistics of coloured seamen imprisoned in Southern and foreign ports.

JACOB BROWN, a native of Nova Scotia, shipped as cook of the brig Oceana, of Boston, and sailed for New Orleans in January, 1841. The captain and mate conspired to sell him as a slave in New Orleans. Was compelled to leave the vessel without his wages. Soon after shipped as cook to join the ship Lafayette, for Liverpool, laying at Slaughter-House Point—wages twenty-five dollars per month. Put his clothes on board the tow-boat Tiger, to join said ship. When near the Point, inquired for the ship, and was told the ship had gone down further—when upon the second inquiry, was told that he had shipped to the pilot boats at the Balize. There were eight other coloured men shipped the same way, and all compelled to work without pay. There were sixty-eight free coloured men on board the several pilot boats at the Southwest and Southeast Pass, all made to work as slaves, some employed as pull-away boys, others repairing sails and rigging. A large number of these men were finally released by the civil authorities.

In my humble efforts to vindicate the character and condition of coloured seamen, I am aware that in order to bring my country to the bar of public opinion, and the world, to be adjudged for the outrages and cruelties inflicted upon the poor defenceless coloured sailor, when in the prosecution of his lawful business, much depends upon the WEIGHT of evidence, and to use a legal phrase I must keep a single eye to the LAW and the TESTIMONY.

Doubtless there are many who will not believe all the statements in the last number, as to the treatment the individuals therein named received at New Orleans; then again, there is another class who do not believe that a sailor can *tell* the truth, but sneeringly treat their story as a *forecastle yarn*, to enlist the sympathies of credulous citizens. But the difficulty does not lay here—it is the Southern States and their Northern apologists, who will not believe, and hence the difficulty to get the truth before them, and even if they should believe, you cannot get the newspapers to publish these *wrongs*, even as an item of information. There is, however, some fairness now and then to be found, of which the following extract from the report of the grand jury of the parishes of New Orleans, &c. &c. is a specimen. It is Southern testimony, and corroborates the statements of the principal sufferers.

"In this prison, our attention was attracted to several *negroes*, principally females, *who are detained from inability to prove their freedom, some more, some less, than from one to four years*. They most of them represent themselves to be from other States of the Union: and name persons of respectability therein, who can furnish proof of their being free, could they but find the means of informing such persons of their present situation. It occurred to the members of the jury that it might be an act of charity, on the part of the Mayor, to procure a weekly or other periodical report of such cases, accompanied with a statement from each party so committed, the truth of which he could ascertain by applying to the references given, either by correspondence, or otherwise; then deal with the parties accordingly; for if these people are really free, and only require means to establish their freedom, it would certainly not be a praiseworthy act to detain them incarcerated two years, and then sell them as *slaves*, as the laws provide for; whilst with a little trouble their freedom might be substantiated, and they sent back to the State to which they belong; and on this point, we feel authorized to state that Mr. Planchard, the present keeper, is ready and willing to take any trouble that humanity and justice call for in such cases. * * * * * The police prison of the second municipality, cannot be denounced in too strong terms, to the reprobation of the public. The prisoners, principally black, are kept locked up in small rooms, by the dozen, with their night-tubs by them, a great many without a blanket to lay on; although the keeper admitted that they were supplied to the establishment. The rooms are floored on the ground, six or eight inches below the level of the ground, are filthy, full of vermin, several of them are not closed, having none but iron-railed doors and windows, thereby leaving the inmates exposed to the cold and wet.

"Painful as it may be, it is, nevertheless, our *duty* to present a series of malpractices connected with this prison. *There are men now in it, who have been there for months and years, without having had a hearing before the Recorder*. On our inquiring into the cause of this, the reply of the keeper was, 'I don't know. The Recorder receives regularly every morning a report of the prisoners, and orders before him those he thinks proper.'—Others are detained from inability to prove their alleged freedom, being *foreigners*, and not having the means of producing such proof, they are kept in prison for years, without further notice; to what good purpose, it is difficult to understand.

"That the public may judge by facts, we beg leave to report the following cases, merely remarking that the dates of their respective imprisonments are taken from the books of the prison, corroborating, in most instances, the report of the prisoners, who represent themselves as free persons:

No. 1. *Augustus Smith*, 18th August, 1840. This is a mulatto man, says he is a native of the Spanish Main. Has never been before the Recorder.

No. 2. *John Harvey*—imprisoned 24th April, 1839: a black man. Says his free papers have been taken to the Recorder by Mr. Jacob Barker—but he himself has never been before the Recorder.

No. 3. *Louis Polony*, imprisoned 28th September, 1839: a *Griffe*—says he is a native of Gaudaloupe—came here in the American brig Lucy, from New-York; had his certificate of baptism on board, and lost the opportunity of producing it, the vessel having left the port shortly after; was never before the Recorder.

No. 4. *Charles Banks*, a black; imprisoned 18th September, 1843; never before the Recorder.

No. 5. *John Booyes*, called Buckett,—imprisoned 19th September, 1840—a free black, native of Nassau, New Providence—never taken before the Recorder.

No. 6. *Jeremiah Carroll*, February, 1841—a black man. Says his case was investigated by the Mayor, in whose hands his free papers now are. Was taken up in second Municipality shortly after—never taken before the Recorder.

No. 7. *Solomon Mandlop*, a black, imprisoned above a year; had been taken up in the first Municipality, found here contrary to law, and discharged by the court, and subsequently taken up in the second Municipality; never taken before the Recorder.

No. 8. *William Wallace*, a mulatto, imprisoned 22d January, 1839; never before the Recorder.

No. 9. *Francis Quin*, a black, imprisoned 25th December, 1840; never before the recorder.

No. 10. *Solomon Jones*, an Indian, imprisoned 25th of August, 1840; is a native of Philadelphia, his mother is an Indian; has been once before the Recorder.

"Most of these persons, and many others now confined, came to this port from different ports of the United States, and are all made to work in the chain-gang as *Slaves*.

"All of which is respectfully submited,
"CHARLES J. DARON, Foreman.
"*New Orleans*, Febuary 4th, 1842."

The States of Virginia, Georgia, and Alabama, like South Carolina and Louisiana, have enacted similar laws imprisoning coloured seamen. At the port of Norfolk, coloured seamen when discharged from the Naval service, are not permitted to leave without first having their discharge signed by the Mayor of the city. He is under police regulations till north of Mason & Dixon's line, and before he leaves Baltimore he must produce personal white evidence to prove his identity as the person holding said certificate of discharge as countersigned by the Mayor of Norfolk. Below is a copy of a discharge from the naval service; the holder being sick and unfit for duty:

No 1346.—This is to certify that *John Blossom*, landsman, being considered as unfit for duty, is, by order of the Hon. Secretary of the Navy, regularly discharged from the United States ship Pennsylvania, and from the sea-service of the United States.

(Approved.) JOHN DE BREE, *Purser*
J. PAUL ZANTZINGER, *Captain*.
Norfolk, 13th January, 1843.

On the back of this certificate is the following permission from the Mayor:

John Blossom, landsman. Colour, black. Age, 20 years. Height, 5 feet, 6 inches. Hair, woolly. Eyes, black. Complexion, negro. Born—New Hampshire.

The bearer, John Blossom, is at liberty to proceed to New-York, in the Virginia packet.

M. KING, Mayor.

No. 186.—This is to certify that Andrew Robinson is regularly discharged from the United States ship Cyane, and from the sea-service of the United States. Norfolk, 10th October, 1844. JOHN D. GIBSON, *Purser*.

GEORGE NICHOLAS HOLLINS, *Commander*

Norfolk Borough, to wit:

I, William D. Delany, a Justice of the Peace of the Commonwealth of Virginia, in and for the said Borough, do hereby certify that John Bedell, master of the schooner, Ann D. now lying in Norfolk, and bound for New-York, has this day produced before me a certain negro man, named ANDREW ROBINSON, who has been regularly discharged from the United States ship Cyane, as proved by the certificate of John D. Gibson, purser, and approved by Captain Hollins, Commander of said ship.

Given under my hand and seal, this 15th day of October, 1844.

[seal.] WM. D. DELANY, Mayor.

So much for the laws of Virginia, that when a coloured sailor having served his country from two to four years in the naval service, and honourably discharged from the sea-service by the Hon. Secretary of the Navy, he is seized upon by the laws of Virginia, and not permitted to leave without the *consent* of the corporate authorities at an expense of *two* dollars. Will the Secretary of the Navy please turn his attention to this matter, and extend to coloured seamen at least the protection of the Government whilst thus employed? Or will he suffer the broad seal of the United States to be trampled in the dust by the authorities of Norfolk?

The Legislature of Alabama have passed a law to imprison all the coloured seamen that may arrive in the port of Mobile from sea, and to retain them in prison at the expense of the owners of the vessels to which they may belong, until the vessel is ready for departure.

Some inquiries having been made by the writer of this of an intelligent ship-master relative to the law, and the presumed reasons for passing it, he has given us the information, which we herewith communicate to you for publication.

The avowed reasons for passing this law, was the alleged fear, that the coloured seamen of the North, having experienced the blessings of freedom, might contaminate their slaves, and thus cause insurrection.

Ships bound to Mobile, anchor off Cedar Point, distant thirty miles from the city, and in a wide, open roadstead. In almost every case, the boats are hoisted in, and no communication permitted by the masters with the city, except through passing steamboats, or return lighters. The coloured portion of the crew, are never permitted to go on shore, and the ship-masters have informed the authorities, that in case any coloured seamen go on shore, they would—however illegal to imprison a seaman, charged with no crime except having a black skin—interpose no objection to his detention. This would seem to be sufficient to satisfy the people, or rather the mob city of Mobile.

The law further provides, that the Marshal shall receive a fee of *five* dollars for taking, and *five* dollars for retaining each coloured seaman, which must be paid by the ship-owners.

* * * * * * *

The necessity of this law is yet to be explained.

It is the custom in the Bay of Mobile for crews of unemployed vessels to assist in loading the ships taking cargoes; for this service they receive, or rather the loading ship is charged, at the rate of two dollars per day, one-half of which goes to the seamen employed. This is a service they are eager to perform. The extra pay furnishes them with their small stores. Now the whole purport of this law is, to break up the loading ships by their crews, as far as possible, and to give to the slave-owners of Mobile employment for their slaves, at high prices. The merchants and men of business are opposed to it, but in vain.

It is seen by all men that [illegible] met by the people of the North; it obtrudes itself everywhere; the spirit of Slavery requires us to violate the trial by jury under penalties known to be unconstitutional. Menaces of dissolution of the Union, have been again and again thrown out; and now the free coloured people of the North are to be kept in prison, that the slave owners of Alabama may find profitable employment for their slaves. We shall meet this great question; and if our great statesmen of the North desert us in the hour of need, other and worthier leaders of the *people* will not be wanting; one that at least, though borne down with the weight of years, will leave a bright example of faithfulness to the cause of human freedom.

The more I look at this subject, the more I see of Slavery. It is evident the South in this matter (as well as in Church and State) are determined to reap a rich harvest; there is no satisfying our *Southern masters*.

The people of the North have given them two-thirds of all the offices, both civil, military, and naval, in the gift of the National Government, in order to replenish the exhausted pockets of their profligate sons. The *Tariff*, the laws, and indeed everything is made to bend to the wishes of the South, who live upon the toils of unrequited labour. They prate about *protection* to American industry—protection to slave property. They claim the right, under the law of 1792, to come into the free States and pounce upon the coloured man, be he ever so free, and consign him to perpetual slavery. And now with the same high-handed injustice, enact laws to seize and imprison free coloured men when coming into their ports, as an excuse to prevent insurrection among their slaves, when the truth is, these laws operate pecuniarily to the benefit of slave owners.

The *island of Cuba*, taking advantage of the example of the Southern States, have also framed laws to imprison coloured seamen, except Indians, Malays, Lascars, subjects of China, and the South Pacific Ocean. Every negro seized, with *woolly* hair, no matter how *white* his complexion may be, is thrust into prison.

Now as it regards the number of coloured seamen imprisoned in Southern and foreign ports. I think the foregoing facts are sufficient to deduce the following table. The reader will bear in mind that there are no slaves condemned to work in the chain-gang at New Orleans. All are free coloured men. I have been particular to ascertain the number of coloured men imprisoned at New Orleans, and learn that the average number is not less than *thirty-five* per. month, for twelve months, whilst in some months, the number upon an average (say six months) is not less than fifty. *Nineteen* coloured men were taken out of vessels in one day; in fact, according to the statement of men who have been in prison, and the sworn testimony of not less than one hundred can be had, if desired, there is not a day passes without prisoners coming in under this law.

From the same authority I learn that the ports of Charleston, Savannah, Mobile, and the different ports of CUBA average, for Charleston, *twenty* per month. Savannah, seventeen; Mobile, seventeen; Cuba, eight. A provision is made in the laws of Cuba, that captains may give bonds for *one thousand dollars*, and thereby prevent the imprisonment of cooks, stewards, or seamen, amenable to this law; or else the number for *Cuba* would be much greater. I have been told by Mr. William H. Davis, who was imprisoned in Charleston Jail, that there were seventy coloured seamen, belonging to different vessels, in prison at the same time.

I think I am safe, (relying as I do, mainly upon the testimony of men whose veracity I have good reason to believe,) in my table, viz:

No. of col'd seamen in New Orleans Jail	in one year		420
"	" Charleston	"	240
"	" Savannah	"	204
"	" Mobile	"	204
"	Islands of Cuba	"	100
			1168

***Eleven hundred and sixty-eight American citizens** imprisoned in different parts of their own and foreign countries, for no other crime than for the crime of colour!* **Americans, look at this and blush!!**

Before I finish this number, for the benefit of the generous North—the lavishing non-slaveholding States, to help their *dear* Southern brethren to defray the expenses of their own State Government, I will now foot the bill.

The general rule is to charge the vessel fifty cents per day for board for every coloured prisoner, besides charges for commitment. Then each vessel must employ a cook, at one dollar per day; the cook is generally a female slave, especially in Charleston.

The result will be as follows, viz:

For board and other incidental expenses, the North are made to pay for imprisoning coloured seamen at New Orleans, for one year,	"	$159,600
"	" Charleston	91,200
"	" Savannah	78,120
"	" Mobile	80,160
"	" Island of Cuba	37,940
		$447,020
Add to this charges for commitment, discharges, and jailors' fees		52,980
		$500,000

The Anti-Slavery Standard.

NEW-YORK, THURSDAY, OCTOBER 15, 1846.

The War.—In continuation.

While these diplomatic chicaneries were in progress, Thomas H. Benton was plying the slaveholders, slave-breeders and flesh-jobbers, with a new series of essays on the policy and necessity of the acquisition of Texas. His principal grounds were:

1. The importance of providing new securities for the power and influence of the slave States in the councils of the nation.

2. The necessity of opening new fields for slave cultivation, and a new market for slaves, so that the old and illustrious slave States of Virginia, North Carolina, &c. whose soil was exhausted, and no longer capable of producing the great Southern staples, might be sustained in population and power by continuing to be nurseries of slaves for new and more fertile States.

3. The constant elopement and general depreciation of slave property, which must result from the juxtaposition of a republic, (*empire* he was pleased to call it,) which had abolished Slavery.

These essays were echoed by the Southern presses, and the doctrine that a slave republic could not bear the juxtaposition of a free one, was especially relished. This goes pretty deep.

At this time, 1829–'30, the United States began to be overrun by a new set of land-jobbers. These were the venders of Texas land-scrip, or spurious titles to Texas lands. Mexico had made many large grants to Americans, Europeans, and Mexicans, similar to Austin's, but in most of these cases the conditions had not been fulfilled, and the grants were therefore void. Nevertheless the empresarios, who did not possess in fee a rood of land, without a precedent performance of all the conditions, proceeded to make sales in the United States and finally, in the name of joint stock companies, to make the thing more imposing, issued their scrip purporting to entitle the holder to a certain section or sections of land in Texas. These titles, if Mexico continued her authority in Texas, would of course be of no value, but if that authority was subverted, especially if by the help of the speculators and scrip-holders, then these titles were expected to be recognized, and the lands to acquire a vastly increased value. In point of fact, they were recognized by the Constitution of Texas.

But the inveterate and most envenomed motive for the seizure of Texas lay in the sectional ambition and personal cupidity of slaveholders, slave-breeders, and flesh-mongers. In the Virginia Convention of 1829, [mark the year,] Abel P. Upshur said:—

"Nothing is more fluctuating than the value of slaves. A late law of Louisiana reduced their value twenty five [illegible] should be our lot, as I trust it will, to acquire Texas, *their price will rise*."

Phillip Dodridge, another distinguished member, said "that the acquisition of Texas would greatly enhance the value of the property in question."

Henry Clay in the same year in an address before the Colonization Society of Kentucky, said:—

"Nowhere in the farming portion of the United States would slave labour be generally employed, *if the proprietors were not tempted to raise slaves* by the high price in the Southern market."

"Prior to the annexation of Louisiana, the supply of slaves from Africa was abundant. The price of adults was generally about one hundred dollars, a price less than the cost of raising an infant. After the United States abolished the Slave-Trade, the price of adults rose very considerably. What has tended to sustain the price of slaves in the United States has been that very fact of the acquisition of Louisiana, but especially the increased demand for cotton."

Slavery is as much a blight upon the soil as upon humanity and the moral characters of the proprietors. Vast portions of Virginia, Maryland, North and South Carolina, once highly productive, are deserts, overrun by dwarf pines, and other stunted trees, and marked here and there by the ruin of planters' mansions. The establishments still maintained are incapable of producing anything but meagre crops of Indian corn, and other articles of no great value except for the consumption of the slaves. *These* are the only crop on which the planters place any reliance for profit, or in fact for making the two ends meet. It has been called by one of their distinguished men, "the *vigintial* crop." They are as dependent upon it as the Greenlanders upon the seal-fishery. Henry A. Wise, in a report, in 1843, upon the gag-rule, said, "that the abolition of the domestic slave-trade would be the abolition of Slavery;" and hence he inferred that this object of the petitions was unconstitutional, it being admitted by their signers that it would be unconstitutional to abolish Slavery in the States.

But there was another branch to the pecuniary interest enlisted in "the extension of the area of freedom"—the demand of virgin soil for new plantations. The inhabitants, whose disappearance makes those deserts in the old slave States, must have new tracts for the slave-coffles, which they drive before them in their migration, to cultivate.* They must have them vast and cheap. It will probably surprise many to be told that the slave emigration has occupied twice as much territory, since the adoption of the Constitution, as the free, although the latter absorbs the entire mass from Europe. The slave States admitted into the Union since that event, contain 604,000 square miles, while the free States admitted during the same period, contain 308,000 square miles, but a much larger population. In this statement only Texas proper, and not to the Rio Grande, is included. The rapid and ruinous exhaustion of the soil of slave States is a familiar fact, but there is a consequence of this which is not so familiar. Where free labour is employed, land is constantly appreciating. In the free States its value has more than doubled every fifty years. In the slave States the opposite process goes on, and a proprietor invariably leaves his heir poorer than his father left him. This depreciation has been at about the same rate as the appreciation in the other case. And if the vast extent thrown out of cultivation, and reduced to nullity, a thing unknown in the free States, be taken into the account, this depreciation will be found to proceed in a duplicate ratio of the appreciation in the free States, i. e. at the rate of 100 per cent. in every quarter of a century.

There was a third branch of the slave interest in the acquisition of new slave territory, more important than all the rest—political ambition and sectional jealousy. Ever since the revolution, (as it has been called, with far more justice than the authors of epithet intended,) at the accession of Jefferson, which was the definitive triumph of the slave-power, or slave oligarchy, over the country, the slavemongers have monopolized the federal patronage, reserving the fat offices for themselves, and throwing the offals to "the dirty dogs," as John Randolph was wont to call them, "who eat dirty bread and dirty pudding." They have also, by the help of the pack, controlled most of the federal legislation, setting up and putting down great classes of the interests and employments of free labour, and of capital not invested in slaves, shirking taxation themselves, overburdening therewith Northern freemen, raising armies, and destroying navies, (or building them,) and making war and peace as they imagined would be most conducive to their sectional power and predominance. This, it is true, has been done in the name of a party, which they laboured to invest with the attribures of moral principle and patriotic sentiment. *Party*, however, with them always means *section*, but with this name they could not call their "dogs." As a proof, it may be mentioned that Southerners have often been heard to express their disgust at the associations to which their political necessities compel them. Randolph often did it openly. We heard him say in his place, and in addressing the House of Representatives, that he "once voted for a man from that country, [meaning Joseph B. Varnum,] one of his own party, for Speaker, and so help him God, he would never do it again. He was perfectly disgusted." In 1840, on the occasion of the rejection, by the help of a few Democrats, of McKay's tariff bill, J. E. Holmes, the Representative from South Carolina, said, (aside,) "It is too bad to associate with blackguards, and get nothing for it."

The legislative iniquities to which we have alluded, and in fact the monopoly of the federal patronage, are based upon the chattel representation, which imparts not merely political, but also vast moral power, for it throws around Slavery the panoply of the Constitution, proffers a mask to its Northern mercenaries, and drives its assailants into a false position, where they are compelled to assail the Constitution itself, and even to call in question the wisdom, humanity, &c. of our revolutionary sires. But by reason of the deleterious effects of Slavery upon the soil, enterprise, and population, this basis has begun to be gradually but steadily undermined. The relative slave-power under the Constitution was diminished by the apportionment of

1800	one-fifth of	one per cent.
1810	" three	"
1820	" one	"
1830	" one	"
1840	" two	"

making a total of seven per cent. although the ratio of representation has been uniformly adjusted so as to throw the principal fractional losses upon the free States, and give the slave States two or three per cent. more of relative power, than any impartial apportionment would have given them. For example, the fractional losses of Massachusetts, Conneticut, and Vermont, in six apportionments have amounted to 352,645, while those of Maryland, Virginia, and Georgia, have amounted to 162,715, not half as much! The fractional losses of Ohio in four apportionments since she came into the union, have been 38,926 more than those of Verginia in six.

Henry A. Wise observed in the House, concerning the last census, that "it dwarfed the slave States;" and he exclaimed, "Why should the South be hemmed in by the Sabine, while the North is free to extend itself to the Pacific?" On another occasion he said, in the same place, "Give me five millions of dollars and I would undertake to do it [the conquest of Mexico] myself. I would fix our boundary not where Mr. Adams proposed to fix it, the Rio Grande, but far, far beyond. I would place California where all the power of Great Britain should never be able to reach it. Slavery should pour itself abroad without restraint, and find no limit but the Southern Ocean." Wise spoke out boldly what slave politicians had been brooding over for twenty years, and some of the far-seeing, (particularly those who have managed the Government,) more than twice that time. Wise was the chicken which first broke the shell.

[illegible] in his official correspondence on the Texas treaty, fully adopts the doctrine that slaveholders cannot and will not bear, and he adds that they *ought not* to bear, the neighbourhood of a people, among whom slaves find an asylum; and Calhoun, in connection with the same treaty fully and officially avowed that the object of Annexation was the security of Slavery, and he alleged to Mexico as an excuse for the deed, the absolute necessity of it to save that institution from subversion. He told Mexico, moreover, that we had no unfriendly feeling towards her, and that it was by no means to do her injury, but only to protect Slavery, that we would take her territory.

Such were the moral and physical materials for fiendish work, when the CONSPIRACY for stirring up a war with Texas, dismembering Mexico, and annexing her territory to the United States, was formed. Of this conspiracy, *Sam Houston* was the principal agent, but Andrew Jackson, then President, was its soul. In a letter which he wrote forty years ago, to Governor Cariborne, of Louisiana, giving him sundry cautions how to conduct himself in relation to Burr's affair, a document quite in the tone of the Guy Fawkes letter cautioning one of the Lords, to keep away from the House of Peers, he said "I hate the Dons." In *this* case his deeds did never contradict his professions. To this congenial sentiment he clung through life.

The conspiracy was detected by Dr. Robert Mayo, a clerk in one of the Departments at Washington, in February, 1830, by means of offers and communications made to him by Houston himself to induce him to join it. Houston disclosed to him that "it was to prepare for and facilitate his intended expedition, that he had taken up his residence with the Indians, and assumed their costume and habits." He told him that nothing would be easier to accomplish than the conquest and possession of that extensive and fertile country, by the co-operation of the Indians from the Arkansas territory, and *recruits from the United States*." He was quite correct about the recruits, but no Indian was base enough to join the brigands. Houston added with emphasis that "the event of success which was certain would open unbounded prospects of wealth to all who should embark in the enterprise." From two other confederates, Dr. Mayo, by means of what he had learned from Houston, drew out further particulars, and obtained complete confirmation of a regularly organized conspiracy, with details of its ramifications in every part of the Union, its cypher for secret correspondence, its recruiting agents, oath of secrecy, contributions of members, to defray expenses &c.; all of which, when he had most fully satisfied himself, he communicated to Jackson. Jackson, to his surprise, "did not appear to take much interest" in this disclosure! Up to this time, Mayo was a warm partisan and admirer of the General, nor, indeed, did he abandon and denounce him until several years afterwards, when repeated proofs of his duplicity and baseness "impressed a total revolution upon his mind upon the whole career of General Jackson's tortuous life." Mayo thought it his duty, as an officer of the Government, to disclose that nefarious plot, in order that the conspirators might be arrested, and the execution of it prevented. He expected Jackson to issue a proclamation, as had been the usage in such cases, and make a communication to Congress on the subject, but he took no step for the purpose of suppressing, or in any way checking the conspiracy. Some years afterwards he did assert, and Mr. Webster repeated it in 1842, that "at an early period of the Texan revolution, strict orders were given by the President, to all officers on the South, and Southwestern frontier to take care that the laws be observed." After the disclosure of Dr. Mayo, could Jackson suppose that there was no need of seeing to the observance of the laws anywhere except on that frontier? That there was no sincere and earnest effort to fulfil our neutral duties to keep faith with Mexico, or to enforce our own laws, is sufficiently proved by the following facts which were known at the time from one end of the Union to the other. A company of soldiers was raised for Texas in the summer of 1836, at Cincinnati, as others had been raised before. In this case, the captain openly advertised his rendezvous, in Front street. A meeting was also publicly called and held, to raise money and fill up the ranks. At this meeting the United States District Attorney for Ohio, by the name of *Read*, attended, and made a speech in favour of the object, and a committee was appointed "to assist the captain in raising recruits and funds." Read had been busying himself during the eight or ten preceding months in similar transactions, instigating by public harangues, to a violation of the laws which he was appointed and sworn to maintain! Further, in a communication published in the Cincinnati Gazette under his own signature this District Attorney said—"That no law, human or divine, except such as are formed by tyrants, forbids our assisting the Texans, and such law, if any exists, we do not, as Americans, choose to obey." Read was not removed, nor his conduct in any manner animadverted upon by the Government. All the State arms deposited at Cincinnati, were seized, with the connivance of the keepers, and sent to Texas; and it was a matter of boasting, that Cincinnati furnished the cannon used by Houston's band at San Jacinto. This is a fair specimen of the proceedings throughout the South and West, and in all the considerable cities on the seaboard. Houston obtained in a fraudulent manner, and by collusion with Jackson, and his Secretary of War, Lewis Cass, a contract amounting to two or three millions of dollars, in order that through this indirect channel, money might be drawn from the Treasury of the United States, to carry out the conspiracy. It was for his fidelity as a representative of the people, in exposing this fraud, that Mr. *Stanbury*, of Ohio, was brutally assaulted and beaten by Houston in the principal street of Washington. This, while going to his seat in the House, and for words spoken in debate, and proved by the writen and sworn declarations of unimpeached witnesses. Houston was tried by the House, condemned and reprimanded by the Speaker, *Stevenson*, of Virginia, who probably was as deep in the Texas iniquity as any slaveholder in that State. The whole affair had the air of farce, and excited in the country about equal contempt for the culprit and the tribunal. But in the Circuit Court for the District of Columbia, it assumed a graver aspect. Houston was convicted and sentenced to pay a fine of $500 and costs, and to stand committed until these were discharged. He withdrew from the District, but his bail were not prosecuted; and when it became convenient for him to visit Washington again, in transacting the business of the conspiracy, Jackson shamefully prostituted the pardoning power to grant him a complete discharge from fine, costs and imprisonment.

In Texas, Houston gave out that he was in possession of the secret views of the President of the United States, in relation to Texas, and when the battle of San Jacinto was won, his messenger arrived at midnight at the presidential mansion in Washington, and awoke the President to announce the intelligence.

Anthony Butler, of Mississippi, Charge d'Affairs in Mexico, and successor of Poinsett, under the *private* instructions of Jackson, all record of which has disappeared, if any existed, from the national archives, intrigued, threatened, and at last attempted to *bribe* to the amount of *half a million* of dollars, which Jackson agreed should be added to the "five millions" offered for the territory in case of success. So confident of this did Jackson and his Secretary, Forsyth, become, when the affair came to the point of offering this splendid bribe to the Mexican functionaries, that they ordered Butler to annex *California* to Texas, and Texas to the United States, *before the expiration of Jackson's administration*. This was a little more than a year before that event was to take place. When Butler finally failed, and was recalled, he complained with an ill disguised bitterness, of the proceeding, and intimated that Jackson himself was the cause of his miscarriage by permitting his "secret views" to get out through leaky vessels, thus alarming and exasperating the Mexican Government. "How far," says this dirty agent, and a dirtier, except his principal, could not be found, "how far my failure in effecting the object may be attributed to the indiscretion of certain persons, who affect to be in the confidence of the President, and *to retail his opinions and purposes*, will be for aftertimes to disclose. I am in possession of all the facts, and *a precious collection they are*."

But this is not all; indeed our space will not permit us to advert to the half that ought to be presented to the people on this great and vital matter. Gen. Gaines was ordered by Jackson to cross the *Sabine* and take a position at *Nacogdoches*, seventy miles within the Mexican territory. This was done under two pretences, both of which were false. The first was, that the Neches was the true Sabine, which, however, was only faintly and indirectly asserted. The second was, that the Indians of Mexico were preparing to invade the United States. During the military vagabondage of Gaines and his army in Texas, a correspondent of the *New-York Commercial Advertiser*, for whose trustworthiness the editor vouched, wrote as follows:

"I came to Texas seven years since, possessed, as I thought, of good titles to a league of land, purchased in New-York, of an individual, who, to my certain knowledge, had sold many other leagues. On my arrival, I immediately applied to the proper officer to be put in possession of my land, when, much to my surprise, I was told that my titles were good for nothing; but was informed at the same time, that I was welcome to land, and that I might select any vacant land. I accordingly possessed myself of a league of fine land, took the oath of allegiance to Mexico, and have lived in prosperity and happiness till the Texan revolution, since which time I must confess I have tasted more bitterness, grief, and trouble, than I had done in all my past life before. The like declaration will be made by every American who settled in Texas, whenever they can do so without the fears that make them mute. I now allude to those Americans who had been settlers for any time, and who had fulfilled the conditions entitling them to their lands, and *not for those who came for the express purpose of sowing a rebellion*, organized and matured by those who had forged or had purchased forged titles to lands, and were in advance, determined to create a rebellion that they might perfect those titles."

The writer then describes the proceedings of General Almonte as Commissioner of the Mexican Government, to put an end to the land frauds, establish honest titles, and put down false ones; and adds, that the holders of the latter had hated him ever since, and when he was taken prisoner at San Jacinto, would have had him shot *as a spy*, for having done his duty in arresting their frauds.

He also describes the arrival of Houston, and John T. Mason, the general agent of the land-jobbers, their conferences and plans, and then remarks upon Gaines's expedition:

Not only has Houston avowed that *his acts are prompted by the highest authority in the United States*, but a general officer of the army of the United States orders troops from Forts Tawson and Gibson, to occupy Nacogdoches, seventy miles beyond the limits of the United States, and what is worse, directs those troops to pass Red River above, and march through the country, so that the troops came into Mexico at least two hundred miles beyond Nacogdoches. Call you this nuetrality?

The Americans (I mean the regulars) and Texans understand each other perfectly. The neutrality is observed on the part of Gen. Gaines by allowing all volunteers and other organized corps, destined for Texas, to pass by hundreds and thousands, but keeps in check any attempt on the part of native Mexicans and Indians against the Texans.

"The statements made throughout the United States of tyranny and oppression on the part of Mexico toward the American citizens in Texas, are slanderous falsehoods."

An officer of our army, about the same time, wrote from the same place, Nacogdoches, as follows:—

"It (the movement hither) is to create the impression in Texas that the Government of the United States takes a part in the controversy. It is in fact lending to the cause of Texas all the aid and support it can desire from the countenance and apparent support of the United States, besides placing her troops in a situation to take an active part in aid of the Texans in case a reverse of their affairs should render it necessary. The pretext of the anticipated invasion by Indians in that quarter is unsupported by the least probable testimony."

It is now known that Samuel Swartwout's embarrassments were chiefly for the purchase of Texas lands, and for furnishing arms, ammunition, recruits, and money, to Houston. When Houston left Dr. Mayo at Brown's hotel, in Washington, in March, 1830, it was to go to New-York, and other Northern cities, to arrange matters with his confederates for his departure for Texas. While in New-York he was in the closest intercourse with Swartwout. Swartwout was one of the Burr conspirators and there is not much doubt that it was by means of the sympathy subsisting betwixt him and Jackson from that old connection, that he obtained the collectorship of New-York, and the handling of two-thirds of the revenue of the United States! There cannot be a reasonable doubt that Jackson knew of his embezzlements. He certainly knew that he was buying Texas lands, and furnishing supplies for the war in Texas, because he granted him the convoy of a national vessel to conduct a cargo of recruits, arms, and munitions thither. He also knew that Swartwout was in poverty and debt, and dodging the bailiffs when he gave him *that* office. Through Houston, if no other medium, he must have known this connection and these operations of Swartwout for the common object, for Dr. Mayo states that the closest intimacy subsisted between Jackson and Houston at the time Houston made his communications and offer to him; (Mayo;) and that Houston said Jackson would give him any favour he pleased to ask.

But why multiply proofs of the complicity and depravity of "the highest authority in the United States." It is not for the pleasure of convicting one who has gone to his account, but to show the great and malignant injuries inflicted upon Mexico by this Government, and how much she has been wronged and provoked to war, instead of being the wrongdoer, or giving us any provocation whatever.

Mr. Webster asserted in his correspondence with Mr. de Bocanegra, in 1842, that "it had been ascertained that *three-fourths* of those who bore arms in the ranks of Texas in the battle of San Jacinto, were colonists." Mr. Wise, on the contrary, asserted in the House of Representatives, in the same year, that "three-fourths of those who won that glorious field had peaceably returned to the United States." In point of fact, there were *thirty-seven* Texas settlers in Houston's band, and no more. This information we have from an officer who was in the battle, and well acquainted with all parties concerned. All the rest, about five or six hundred, were strangers and intruders, come from the United States "to sow a rebellion," where every real settler, and industrious, and honest citizen was perfectly satisfied, contented, and grateful. In proof of this we might quote innumerable letters of Texan emigrants, who went from all parts of the United States, and who declared with one voice, that the Mexican was the mildest and most beneficent Government they had ever lived under. The letter already quoted is a fair sample. They are in print, and many of them may be found in the *Texan Revolution*, a pamphlet published at Washington, in 1843. We confine ourselves to one or two extracts from addresses issued by general conventions of Texas settlers, opposed to the proceedings of the conspirators. The first is from an address put forth by such a body in November, 1834:

"When a country is in a prosperous and flourishing condition; when the mass of the people are contented and happy; when all are industriously employed in their respective pursuits; it surely is a most unwise policy in any man or set of men, to arouse dissentions among them, and scatter the seeds of discord and confusion. And we ask the people, we call upon the 'old settlers,' the pioneers, who have borne the brunt and hardships of populating the wilderness, if they have ever known a time when the prospects of the country were more flattering than at present?" "We ask you in the spirit of candor, and with the privilege of first pioneers, has the Government ever exacted *anything* unreasonable of Texas? If it has, we *must*, before God and our country, say we know it not. Again, for your experimental knowledge shall bear us out. Has it ever burdened you with taxes, or the performance of arduous, expensive, or perilous duties? Nay, has Texas ever borne *any part* in the expences of sustaining the Government that protects her citizens, their lives, their liberty, and their property?"

Another address, put forth in 1835, the year the war commenced, by an assembly of delegates from every precinct of Texas, states that some merchants, importers of goods had refused to pay duties, that a lawless coast from the *Nueces* to the *Sabine*, had been the result; that a mob had made prisoners of and disarmed a detachment of soldiers stationed to support the revenue officers at Anahuac; and that some Mexicans had been *shot* as spies. The address goes on:

"That such outrages on the Government under which we live, should have been committed by some individuals is much, very much to be lamented. But it is still more to be lamented, that Texas, whose interests lie in peace, and the *majority* of whose citizens are peaceful, should be dragged into a collision with their *own* Government, by the precipitate and unjustifiable acts of a *few*. *It is not* that Government, which has committed on us aggression. It is a certain part of the Texas inhabitants, who have proved to be the *unprovoked and unnecessary aggressors*."

The document above quoted may be found in Edward's *History of Texas*. The war party is thus described by the historian, who was residing in Texas, as the preceptor of a seminary:

"I think I hear the reader exclaim, as every honest, sober, peaceful citizen of Texas did at the time, (1834, 1835,) Good God, what a set of deceitful, ambitious, and ungrateful men, have got into our country." "They were joined by their best friends, the slaveholders, who said their negroes, G—d d—n 'em, were on the tiptoe of expectation, and rejoicing that the Mexicans were coming to make them free." "The alarming party were few in comparison, but they were talented, systematized, closely connected, and indefatigable in their endeavours to infuse suspicions against the General Government, and commit the country without the possibility of a recall." "This party has increased a hundred fold since 1832, by bad slaveholders, who have had two cargoes distributed among them by African kidnappers." "At this time the public press in Brazoria, (the only one in Texas,) had been taken possession of by the united company of *Whigs*, as they termed themselves, but according to the opposition *majority*, landjobbers, lawless merchants, slaveholders, office-seekers, and vain grog-drinking boasters. Resolutions and addresses were distributed in every quarter by a committee of men appointed expressly for that purpose." "They threatened the peaceable inhabitants, whom they called *Tories*, with their vengeance if they dared to interrupt them in their high-handed proceedings." "Still the addresses from the people or farmers to the Mexican authorities were of the most friendly and peaceable character, but those from the agitators, and would-be office or landholders, were of the most threatening and dangerous sort."

The generous exemption of the colonists from duties on goods imported for their own use, had been taken advantage of by "lawless merchants," to introduce any amount of goods for the Indian and other trade, and smuggling has become general along the whole coast. This state of things was agreeable to many, though disapproved by the better portion of the inhabitants. The custom-house regulations were set at naught, and the attempts of the Government to enforce them without decisive success, had kept up a state of uncertainty and irritation. This was an old sore which the conspirators made it a great point to hit. And they it was,—as we learn from one of the addresses of the "pioneer and peaceable majority," who captured and disarmed the custom-house guard at Anahuac.

Such is the Texan portrait of the party organized and set in motion in that country by the conspiracy in the United States. It was drawn by a quiet and observing resident, the unvarnished simplicity of whose narrative, is an ample voucher for his veracity. Such were the banditti in Texas, leagued under the lead of Houston, and under the patronage of the President of the United States.

During all the transactions we have described, our Government continued to make the most solemn protestations of friendship, and declared that its feelings were hurt, and that it deemed itself insulted by manifestations of misgivings on that point in Mexico; or by the utterance of any complaint on her part of the violation of our treaties. Those treaties established the Sabine as the boundary, and they bound "the United States, and the whole people and citizens thereof, to a firm and inviolable peace and true friendship with Mexico in all their territories without distinction of persons or places." Our own laws subject to a penalty of *one thousand dollars*, and *imprisonment for three years*, any person preparing, setting on foot, or raising, or *furnishing the means* of, any expedition against any State, province, or people,

* John W. Taylor, of Virginia, in his book called Arator, denominates the Southern population, "a migratory population."

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with whom we are at peace; or for enlisting as a sailor, soldier, or marine, or *going beyond the jurisdiction of the United States for that purpose*, or fostering or retaining any person so to enlist, against a people at peace with the United States. The efficacy of these laws to reach "the emigration," as Mr. Webster called it in his overbearing letter to de Bocanegra, was never tried by one of those numerous district attorneys, whom Jackson told the world, in one of his annual messages, he had strictly and specially charged to see that the laws in this behalf were observed. One clause of the law was designed precisely for those, who might be going out of the country for the prohibited purpose [illegible]. Proclamations in such cases have been issued by almost every President before and since Andrew Jackson, warning adventurers not to engage in hostilities against friendly nations, and enjoining upon all officers, civil and military, to arrest and bring them to condign punishment, and upon all citizens to be aiding and assisting therein. Washington issued such a proclamation when the war broke out between France and Great Britain, in 1793; Jefferson, on the occasion of Burr's conspiracy and proposed attack on Spain, in 1806; Madison, in the war between Spain and her colonies, in 1815; *Van Buren*, during the *Canadian* insurrection, in 1838; and John Tyler against the secret association of "sympathizers" on the *Northern* frontier, in 1845, threatening them with condign punishment, and warning them that if they fell into the hands of the British authorities, "no interference would be made in their behalf." This was countersigned by Daniel Webster, as Secretary of State. The question here was of doing a great wrong, and violating laws and treaties "to extend the area of freedom" in the *North*, and at the expense of a country able to defend herself.

(To be Continued.)

The Standard talks about the "language of a gentleman." We only profess to be a *man*. But we are too much of a man to sneak away from a charge of falsehood behind a distinction between the assertion of a fact and the assertion of an opinion.—*Boston Chronotype.*

If the editor of the Chronotype thinks that he lost his character for frankness by the publication of the "streak letter," it ought to be restored to him in some sort, for this candid admission that he is not a gentleman. The cant of professing to be "only a man," will pass current, we suppose, with the Chronotype's readers who are daily called upon to believe that a reckless disregard of common courtesy is nothing but rough honesty, and that unscrupulous vulgarity, is only broad humour.

That the *Chronotype* does not admit the distinction we made between the assertion of an opinion and the assertion of a fact, does not surprise us. The inability to understand what really constitutes the truth, either from some natural want, or an habitual disregard of it, is not uncommon. We are sure, however, that the very common distinction we made, is a correct one, though the Chronotype cannot see it, and is careful that its readers shall not know what it is. Take an instance in illustration. If one were to maintain that the editor of that paper is a gentleman, however extravagant the opinion might be deemed, it would be, after all, nothing but an opinion, and not a lie. But should it be asserted that he did not, on the 10th of October, 1839, write a *private* letter, in which he endeavoured to induce others to adopt measures which, till within a few weeks of that time, he had for years *publicly* disapproved, and that he did this for the purpose of carrying on a plan for the overthrow of the old anti-slavery organizations, then that would be a lie, for we have the proof that he did this.

So far as we are concerned, we will leave the matter here. Our readers, we think will not believe there has been a "a base lie" on our part, because we expressed the opinion in regard to the dropping of Mr. Birney, that the acceptance of the Saginaw nomination had something to do with it; and we think some of the readers at least of the *Chronotype* would do us like justice if the editor permitted them to know what he is talking about. But that paper has undertaken a defence of the "streak letter" to which we just referred, and we turn to that. We copy it entire:

It (the letter) was not only full of truth, but as it turned out, prophetic truth. *Its object was to show that nothing* could save the cause of true Anti-Slavery in Massachusetts, so shockingly had it been mismanaged, from annihilation, but the formation of a Liberty party, a platform of actual practical Anti-Slavery, on which all men of sense could unite, and make their influence felt. There was nothing in the letter of which we could or ever can be ashamed, though it was not intended for the public eye, much less for the edification of those whose labours we judged were doing mischief to the cause. Some officious person *stole* a perusal of it, and sent a garbled and unfair account of its contents to the Liberator. We published the genuine letter to stop this mischief. But the Liberator is a paper which never confesses a fault or a mistake, we believe. So it stuck to the "streak letter" as an evidence of a nefarious plot, though we showed by the publication of correspondence, which the Liberator never copied, that the letter actually contained no sentiment in regard to the managers of that paper which we had not openly avowed before, and which we had not first avowed to themselves, two years before. If any body should be ashamed in the case, it is those, who by surreptitious means availed themselves of a private letter to destroy our tolerably well-earned character for frankness, and then, when our publication of the letter *and other correspondence*, "showed the rogues they lied," would not acknowledge it. The Standard is mistaken in saying the letter was handed with others to the business committee. We should call this mistake a *lie* on the part of that "member of the business committee" who told it, if it were of sufficient consequence.

Now, the best answer we can give to all this is the publication of the letter itself. It comes at a very opportune moment, as our paper is read somewhat extensively in Massachusetts, where they are on the eve of an important election, and it is well that the people should know under what sort of auspices, and with what objects the Liberty party was commenced in that State, and where it is still conducted by the same leaders that created it. It is proper to premise, however, that Elizur Wright, at the time of writing this letter, was the Secretary of the Massachusstts Abolition Society, which was formed a few months previous, in open and avowed hostility to the old Massachusetts Anti-Slavery Society. Mr. Stanton was at the time of the writing of the letter on his way to a meeting of the American Anti-Slavery Society, at Columbus, Ohio, which meeting was called at an unusual time and place, and, as it was feared—and the letter proved—with some sinister object. There—Mr. Wright, to the contrary notwithstanding—this letter was handed in, of course by mistake, to the business committee, by Mr. Stanton. It was read by a number of the committee, and an account of it sent to Mr. Garrison. Mr. Garrison, not willing to believe in such perfidy, for up to that time Mr. Wright had for years, publicly opposed the formation of a third party, called on the reputed author for an explanation. The result was, the letter was published by Mr. Wright. We restate these facts because Mr. Wright would, in the above remarks, convey a totally different impression as to the circumstances under which the letter found its way to the public, as well as regards the character and objects of the letter itself. The attempts at the time to explain it away, amounted to nothing. Indeed it tells its own story too plainly. It was an accidental *denouement* of a deep-laid plot, by the formation of a third political party to cripple the influence of Mr. Garrison and his friends, and destroy the Anti-Slavery cause as represented by them. The secret of this hostility was perhaps, partly personal ambition, but more especially a sectarian zeal in behalf of the Orthodox Church, the influence of which, involved as that Church was, in the support of Slavery, it was felt was being undermined in the exposure of its pro-slavery character. Upon the letter itself we have no comment to make. The reader can see for himself that instead of being prompted by the straight-forward, manly, and noble enthusiasm which should actuate one who had at heart the "cause of true Anti-Slavery," it is characterized by the low cunning, and crooked policy of a scheming politician. Now we ask of Mr. Wright, the editor of the *Chronotype*, if he dare publish this letter in his paper, and thus permit his readers to see what means were resorted to to establish the Liberty party? We care not with what explanation he may accompany it. Every candid and honest mind, we cannot doubt, would condemn it at once as an evidence that the Liberty party was created not to overthrow Slavery, but to destroy the Anti-Slavery cause, and the influence of those who had been for years, and are still, its best and firmest friends.

DORCHESTER, Oct. 12, 1839.

DEAR STANTON,—Saw only *the streak* of you as you passed here. So I must say a word in scrawl which I should have said vocally. It is this—as you are a man and no mouse, urge the American Society at Cleveland to take a decided step towards *Presidential candidates*. Our labour will be more than half lost without them. It is a step which we have always contemplated as one which Providence *might* force upon us. Has not the time come? What else can we do except to *back out?* The South can out bid us, and hence she will buy up both political parties as to national politics, *ad infinitum*. We *must* have a free northern nucleus—a standard flung to the breeze—something around which to rally. While we are about it, let's have *good stuff*. I am satisfied the best we have will do. Let a candidate take well in his own State, and he can be made popular anywhere else. If —— *is* the thing in ——, he will certainly do elsewhere. ——, if he has not gone over the non-resistance dam, would do well—perhaps it might save him There are men enough, if they will only stand, and they must be made to. If the thing is done judiciously and deliberately there will be no difficulty. Provided we get *good stuff*, not much will depend upon the previous fame of our candidates—we can manufacture their notoriety as we go along. Perhaps the Society can be got to pass a resolution asserting the propriety of an anti-slavery nomination in case Clay, Van Buren, &c. pro-slavery men, are nominated by the parties, and authorizing the Executive Committee, or a Committee, to call a convention expressly to nominate Presidential candidates, when there is no longer any possibility of a proper candidate being nominated by either party. This will give time for minds to *turn*, and get rid of their *repugnancies*. Just about as soon as we can be sure of *good stuff* to stand the racket, our candidate should be brought before the public. We shall certainly gain more than we lose.

Benefits.

1. Something practical for every man to *do*.
2. Terror struck to the hearts of the South, from Clay downwards.
3. Concert of action—iron sharpening iron.
4. LEAVING NON-RESISTANCE ABOLITIONISM HORS DU COMBAT.
5. Politics ennobled—glorious object—clean shirts.
6. Interest, discussion, and liberality increased a hundred fold—the matter being carrred *home* to everybody
7. Consistency—the jewel—the everything of such a cause as ours.

If we gain these points, what can we lose? Have we not now thoroughly tried everything short of this?

Precedents are not to be quoted against us. Anti-Masonry had not such a *quarry*. Its object slunk away from it. The enterprise was never half baked. Yet it died, not by nominating separate candidates so much as *by amalgamating with existing parties*. After all it died for want of *tangible work* more than anything else. Our cause is entirely different. But you have thought of this more than I, so no more coals to Newcastle. I throw in my mite.

One thing *I know*. Unless you do take such a step, OUR NEW ORGANIZATION HERE IS A GONE CASE. It has been, *inter nos*, SHOCKINGLY MISMANAGED. Every thing has been made to turn upon the *woman question*. The political has been left to fall out of sight. In our State politics, the Temperance question is so fairly on the ground that we have not room to stand.

It won't do for *us* to start the national politics. But if the *parent society* does so, and not by *our* move—then we can take hold with *all our might*, the non-resistants will have to be out upon us under true flag—the *confounded woman question* will be forgotten—and we shall take a *living* position. You certainly *see* this.—Take my solemn assurance THAT IT IS LIFE AND DEATH WITH US. Make the move, and we will follow and live. How have I wished, since this shattered right fist has failed me, for *voice*, and brains to match. But *you* can do it. For the love of heaven and earth, DO IT, and write me the earliest word.

In everything but *heart*, I am a cipher in this cause. But I don't occupy the place of a better man, *to his exclusion*. When he comes, I'm off. I shall do what I can! Dear Stanton, if the Society will cross the Rubicon (if they knew it, they have crossed it already) I will answer with my head for their success. The line forms on the other side—whoever don't report himself there, will be out of the victory.

Thine from the bottom,
E. WRIGHT, JR.

☞ A correspondent of the *Providence Gazette* writes from Pawtucket:

By letters from a friend in Boston, I learn there has been a meeting of Mobile merchants, (who are now purchasing goods in that city,) held at the Tremont House, upon the late slave case. It appears they passed Resolutions and agreed in a body to support John H. Pearson & Co's line of packets, which resolutions, with their signatures, will appear in the Mobile papers.

We should like to know for the curiosity of the thing how many Mobile merchants were present on this occasion. We will venture to say that the whole meeting could have been easily packed in a large arm-chair.

We close this week the able series of papers on Coloured Seamen. It may not be known to all our readers that the author of them, Wm. P. Powell, is himself a coloured man of great intelligence, and, as these articles show, perfectly familiar with his subject.

PROGRESS OF THE "AREA."—The latest news from the army is the taking of Monterey at an expense of about 600 men on each side. We have no room for the particulars. Those who delight in accounts of wholesale murder must seek for them elsewhere. The taking of the city depended, we observe, upon getting possession of the house of the Bishop. The point was carried gallantly. This we suppose is a prelude to the rifling of the Mexican churches.

An amnesty of several weeks has been agreed upon between the Generals of the opposing forces.

COLOURED SUFFRAGE.—We are happy to announce to our readers that the Constitutional Convention have voted to submit the question of universal suffrage to the coloured people to the voters of the State. This will test the state of public opinion, irrespective, we hope, of party.

RIGHTS OF WOMAN.—We were too hasty in giving credit to the Convention at Albany, for having justly considered the rights of women in relation to property. The Convention receded from the vote we mentioned as having passed last week. This was brought about by the offering of the following resolution by one Mr. Brundage:

Whereas, it has been discovered in the progress of democracy, that GOD has misjudged in declaring that husband and wife shall constitute one flesh—and that the blessings of the domestic circle and its sacred delights are too refined, and affords enjoyment too exquisite for MAN; the institution of MARRIAGE is hereby abolished, and man is declared to have no exclusive title to his wife, or on her affections; and the Legislature shall pass laws adopting Fanny Wrightism, or some other popular enthusiasm, to secure a perfect equality of rights in all cases.

☞ THE NATIONAL REFORMERS, we learn, have determined to nominate Henry Bradlee, the Liberty party candidate, as their candidate also for Governor. Mr. Bradlee has returned a favourable answer to the following interrogatories of that party.

Will you, if elected, use whatever influence you may possess to sustain or carry into effect the following measures;

1. To prevent all further traffic in the public lands of this State and of the United States, and cause them to be laid out in farms and lots for the free and exclusive use of actual settlers not possessed of other lands?
2. To limit the quantity of land any individual may hereafter possess in this State?

[The National Reformers concede the expediency of the present holders of land remaining in possession thereof till death; and then, after portioning the heirs with the legal limited quantity, that the surplus, if any, should be sold, and the proceeds distributed among the heirs.]

3. To exempt the homestead from alienation on account of any future debt, mortgage, or other liability?
4. To limit the hours of daily labour to ten on all public works, or in establishments chartered by law?
5. To adjust salaries to the average compensation of useful labour?
6. To liberate from prison indiscriminately the remaining victims of the anti-rent difficulties?

REV. DR. SMYTHE'S DISCOURSE.—THE GREAT WESTERN.—A sermon of great interest was delivered by Dr. Smythe, on Sunday morning, to a very crowded audience, in the Rev. Dr. McElroy's church, with the view of enforcing instruction suggested by the terrible dangers through which the Great Western passed during her last voyage,—the preacher himself having been one of the passengers. The text was Psalm cvii. 21, 22, and 23d verses, from which the preacher insisted upon the universal providence of the Almighty; and that while the blessings of Heaven are distributed not in the way of retributive justice here, yet the laws of nature were, as we are instructed by revelation, under the immediate control of God, and all guided to the accomplishment of his purposes; that not individuals only, but States and nations rise or fall, are in prosperity or adversity, by the decrees of his will; that in the administration of his providence he demonstrates his moral as well as natural attributes, and shows that his mercy is over all his works; and that this providence lays a foundation for love, gratitude, and confidence.—*New-York Observer.*

If the Rev. Dr. Smythe had taken for his text the letter which he wrote, acknowledging that he had slandered Frederick Douglass, and had told ingenious stories about him of his own invention, we think that his hearers might have been more edified than they probably were by his Great Western discourse.—B

Domestic Slave-Trade.

PORT OF NEW YORK OCTOBER 10th 1846—CLEARED: BARQUE PARTHENON, MELLISH, for RICHMOND VA. *To load with Slaves for* THE PORT OF NEW ORLEANS.

From our Correspondent.

BALTIMORE, October 4th, 1846.

FRIEND GAY:—Our city is all alive at present with ranting political demagogues, stump speaking in every part of the town; congregating generally contiguous to some "restaurateur," porter-house, or the like; as it generally gives *spirit* to the crowd. Both parties seem to have been not a little puzzled by the interrogatories of a well-organized body of temperance men—whether they will, if elected, vote for a law to submit the license question to the people, at the ballot-box. I see by the Saturday Visiter, that the candidates of the Whig party have all answered, and mostly very satisfactory. The Democrats, as yet, are non-committal. The temperance men do more in this way, than they possibly could by bringing out candidates themselves. I notice Dr. Snodgrass's name among them. I doubt not that he is one of the prime movers in this affair, as he seems to be the pioneer in all reforms in Maryland,—of freedom of the press, of speech, and opinion. He has already done much through the "Visiter." The anti-slavery cause is progressing slowly, yet constantly. Where we dared not whisper, three years ago, we now proclaim it audibly before the world, and we are heard with respect. The field seems fast ripening for the harvest, *but the labourers are few.*

The "Sun" announced a few days since, that there were revivals of *religion* in progress at a number of the Methodist churches. Having a curiosity to know whether it was *religion* or *Christianity*, I dropped into one of the churches, and found that there had been no misrepresentation, for it was really the same old kind of religion, that is so abundant here and elsewhere. The "seekers" were one man and three women, with about fifteen of clergy and laity about the altar, some singing, some praying, and all shouting at the top of their voices. This is the identical church whose "principal man" and class-leader is a slaveholder, to a considerable extent, and last year sent one of his house-servants, with her infant, to Hope H. Slatter, and she was sold South, leaving a broken-hearted husband and father, and all that makes life desirable, to fill the coffers of this "pious good man." This was done as secretly as possible, but it was soon known. These men are getting sore on this subject, and if public opinion can be kept advancing, there will be a very perceptible change in Maryland in a few years. The subject seems to work itself into every public body of men, for whatever purpose convened, on both sides of the Atlantic, and Southern reading men must necessarily have it brought before them more frequently than ever, and the subject of abolition will soon lose its hideousness. You, at the North, can go on as rapidly as you please; but we must be contented to go step by step, adopting the plans which are the most practicable, not always consulting our own wishes and ideas of right, but yielding much for the good of the cause, as a few hasty movements would retard its development much, till we can act more freely. But more anon.

Yours for Truth, N.

To Correspondents.

C. M. B. may be assured that his letter is received in the same spirit in which it is written We are glad always to receive any hints of this character, and hope to profit by them.

J. A. B. We hope our friends took such care as it deserves of the church he mentions. That sort of Anti-Slavery is as common as pro-slavery, and not much better.

J. W. It was just that Hybernianism he shall hear soon however.

W. D. H. of O. Certainly we think that any form of professed Anti-Slavery which is not of the highest character is to be condemned. It must depend upon the opportunities for light of the advocates of such a form *how* it shall be condemned. The question after all should be not how much is *professed*, but how much is really *done*, and that is very properly denounced which knowing what the truth is will not follow it.

L. S. C. The package arrived safely. We shall do ourselves the pleasure of writing speedily.

J. D. D. We are glad to hear of his success, especially in so barren a soil. We hope to hear from him again.

G. B. S. It is not necessary to publish his letter as his suggestions concern the editor rather than the readers. We shall be glad to receive letters for the paper which will acquaint our readers with the progress that he makes as an agent.

A. T. shall appear next week.

J. C. H. The box will be forwarded immediately.

This Week's Paper.

FOURTH PAGE.—*Poetry:* Morning and Night; The Pine Tree; Sonnet. *Miscellany:* The Child's Friend; The Two Sides of the Question; The Reformation in Germany; Compulsory Morality; Cause of Double Flowers; The Emperor Nicholas; Excellent Thoughts; Gleanings from Foreign Papers.

FIRST PAGE.—*Selections:* The Elective Franchise; Letter from Frederick Douglass; Proclamation, &c.; Letter to Charles Sumner, Esq. *Communications:* Letter from Jonathan Walker; The Evangelical Alliance.

SECOND PAGE.—Statistics of Coloured Seamen—Their Character and Condition.

GENERAL INTELLIGENCE.

Foreign.

LATE AND INTERESTING FROM MEXICO.

The Union publishes the following extract of a letter dated

VERA CRUZ, Sept. 13, 1846.

"The Government of Mexico is said to be without a dollar in the treasury; nor have I heard of its having adopted any means to obtain funds for prosecuting the war. Ampudia, it was believed, would be at Monterey on the 24th of August, with 8,000 men.

"A report was prevalent in Mexico on the 3d instant, that Santa Anna had given orders for the Mexican forces at Monterey, and other places in that quarter, to fall back on San Luis Potosi, and that he would meet them with 30,000 men.

"The plan of the *Ciudadela*, as it is termed, seems to have been accepted by the military and civil authorities throughout the country, with great unanimity, and apparently the operations of Government are going on without difficulty.

"From private sources, however, entitled to some degree of credit, I learn that a great portion of the people, among them men of influence, are opposed to Santa Anna, and place no confidence in his promises. It is evident he apprehends more serious opposition than he at first expected, from his delay in going to Mexico. He was still at his country seat of El Encerro, on the 8th instant, where it was believed he would remain until the meeting of Congress, or until his party gained a decided preponderance. I am of opinion his presence will add greatly to the embarrassment of the country, embitter the feelings of parties, and finally lead to a civil war."

Letters from Mexico, of recent date, mention the arrival of the "Congress," and the departure of Commodore Sloat from Mazatlin for the United States.

The province of Yucatan manifests some disposition to surrender her independence, and to throw herself once more into the arms of Mexico, under the rule of Santa Anna.

The Yucatan Congress, on the 24th of August last, passed a Declaration—

"1st. Yucatan recognizes and proclaims the declaration (*pronunciamento*) of Guadalaxara of the 20th May last.

"2d. Yucatan will retain the position she actually occupies, governing herself until the inviolability of the treaties of 14th December, 1843, be recognized, with guarantees adapted to render them stable and fixed.—She may, under these circumstances, return to the National Union, according to the terms sanctioned by the decree of the 2d July last.

"3d. Yucatan is thoroughly persuaded that General Santa Anna, at different times, has given unequivocal proofs of vigorous patriotism, and besides entertains, and is penetrated with the most lively feelings in favor of Yucatan, to carry into effect the solemn recognition of the arrangements of the 14th December, 1843, which guaranty her rights of exceptionability, and consequently of her felicity. She recognizes him from this moment, and proclaims him, on her part, as chief of the heroic enterprise for the re-generation of the Republic, according to the present decree."

Captain Eaton has arrived at Washington with the official Bulletins of the three days fight at Monterey, which the Union promises to publish to-day. Captain Eaton came through from Montery to Washington in sixteen days. Speaking of the Armistice the Union says:

"Neither army is to pass a specified line—which is perhaps nearly half way between Monterey and Saltillo—under eight weeks. *But this Armistice, in the first place, does not embrace our other lines of operations; and, secondly, it is subject, in express terms, to the orders and instructions of the two Governments.*"

Monterey.—This city, an account of the capture of which by our army we published this morning, is the capital of the State of New Leon It is on the Fernando river, about 220 miles from its mouth. It has well paved streets and mostly one story stone buildings. The population is about 12,000, and the city is situated on the main travelling route from the Rio Grande to the city of Mexico.—*Philad. North American.*

General Items.

Five Men Hung in Florida.—During the past summer the States of Alabama, Georgia, and Florida, were infested with a gang of kidnappers, horse thieves and mail depredators, who for a long time eluded the most persevering vigilance of their pursuers. Alvin Flowers, supposed to be the principal, while on his flight from Georgia, robbed the U. S. mail near Quincy, Florida. He was arrested on the 9th of August, as announced in our paper at the time, and confined in the jail at that place. The father-in-law of Flowers, with a view to prevent the driver of the mail, who was the only witness, from testifying against him, way-laid and shot him while on his box, a night or two subsequent to the arrest of Flowers. Fortunately there was a passenger inside who drove the wounded man into Quincy, where he died soon after his arrival. Immediately measures were taken for the arrest of the murderer, and he and a number of his accomplices were captured.

By a private letter received yesterday, we learn that a special Court was called at Quincy, which resulted in the conviction of the principal and five accomplices as accessories to the murder. *They were all condemned to be hung on Friday last*, and from the excitement and feeling which existed in that community, there is no doubt the sentence was carried into effect.—*Baltimore Sun.*

A Negro Sea Captain.—The brig *Harriet*, from Campeachy, laden with logwood, and supposed to belong to Marblehead, was seen off Beaufort, S. C. on the 2d inst. in rather suspicious circumstances, standing off and on for some hours. On a pilot boarding her, he was astonished to find on board six negroes and only two white men. He asked who was the captain, and a negro replied that he was, inquired if he could get permission to come on shore, &c. On landing the crew were questioned, and stated that they left the former Captain at Campeachy very sick, and the management of the brig was given in charge of the negro, he being the only navigator on board. After which, one of the boat's crew, upon being very partiaularly interrogated, stated that the captain came out in the brig, and on Wednesday night last fell overboard. These contrary statements caused the citizens to suspect them of having murdered the captain. They were then examined separately, and all stated that the captain fell overboard. The brig is now in, and Mr. Whiteheart has returned from on board. He examined the papers, and found them all regular. The statement he received from the mate is that they have been out from Campeachy 31 days; about the 23d, at night, the captain fell overboard. He also states that the captain became insane soon after they came out, and that he. the mate, not being competent to navigate the brig, gave up the charge to the negro.

The citizens now believe that the last statement is correct. The negro captain was asked why he prevaricated. He said that he knew he was in a slave State, and was fearful he might be taken up. They are out of provisions, and their object is to get supplies, and proceed to New York.

Respite.—Abram, the slave of Mr. Robertson, who is in the jail of this district under the sentence of death, for assaulting a whiteman and striking him with a hatchet, and whose execution was to have taken place on Friday next, has been respited by the Governor for six weeks.—*News Charleston, S. C.*

Curious Fact.—It is a fact not generally known we presume, that no President of the United States *who had sons*, was ever re-elected. Washington Jefferson, Madison, Monroe, and Jackson, had no sons, and were re-elected; John Adams, John Quincy Adams, Van Buren, Harrison, and Tyler had sons, and were not re-elected."

We copy the above from a Virginia paper. If fame does not greatly belie Mr. Jefferson, it is not true that he "had no sons"—though it may be that they were not of so fair a complexion as *his* sons should have inherited It can be proved, we think, that he had sons and daughters, who were, if they are not at this moment, *slaves*, in this great republic, of which their father was the third President. Perhaps the same is true of others of the two-term Presidents; we have heard so, at least. The one-term Presidents might have been re-elected, if they had been capable of adopting the *Democratic* practice of selling their own offspring.—*Pittsburg Spirit of Liberty.*

Treasure Found.—The Barnstable Patriot says that two men belonging to Nantucket, discovered on the shores of that Island a few days since, after an unusually low ebb tide, a cask, the head showing itself a little above the surface of the water, and which they found, on extricating it from its bed, to contain $5,000 Spanish dollars! It is thought to be a part of the cargo of a brig wrecked at that place more than fifteen years ago.

A Brig Burned at Sea.—Capt. Bradford, of the brig C. H. Appleton, at New Orleans, from Thomaston, on the 12th ultimo, in latitude 37, longitude 72 28, fell in with and passed a large brig on fire. He could not make out her name, with the exception of "Camden" on her stern. She appeared to be loaded with lime. Her decks were burnt up, main-mast alongside; bowsprit and jib-boom fell while passing her.

Deputy Superintendent of Common Schools.—We understand that Col. Benton, Secretary of State, has appointed Samuel L. Holmes, of Westchester county, Deputy State Superintendent of Common Schools, in place of S. S. Randall, Esq. resigned.—*Alb. Eve. Jour.*

Married,

On the evening of the 8th instant, in accordance with the regulations of the Society of Friends, *Francis H. Macy* to *Deborah Underhill*; and at the same time, *Henry H. Cox* to *Louisa S. Underhill*, daughters of Adonijah Underhill, of Brooklyn.

In Boston, September 16, *Cornelius Conway Felton* Eliot Professor of Greek Literature in Harvard University, to *Mary Louisa*, eldest daughter of Hon. Thomas S. Cary, of Boston.

In Philadelphia, on the 24th ultimo, at the residence of James Neall, Jr. before Mayor Swift, (by Friends' ceremony,) *Jonathan P. Burton*, to *Elizabeth Jenkinson*, both of this city.

In Philadelphia, by Friends' ceremony, on the 3d instant, *Edward N. Wright* to *Anna E. Harris*, both of Philadelphia.

In New Bedford, October 1, by Rev. Ephraim Peabody, of Boston, *N. P. Willis*, Esq. of New-York, to *Cornelia*, daughter of Hon. Joseph Grinnell, M. C.

In Taunton, (Mass.) September 29, *Nathaniel Morton*, Esq. to Miss *Harriet*, daughter of Hon. Francis Baylies.

At Medford, (Mass.) 30th ultimo, by Rev. Mr. Stetson, Alexander Mosly, of the firm of Mosely, Poor, & Co. of Boston, to Miss Frances A. Richardson.

Died,

In Utica, 3d instant, *Henry Harvey*, Esq. President of Exchange Bank, of Lockport, 56.

In Champlain, Clinton county, New-York, Aug 29, *Samuel Ashmun*, Esq. 89, father of Jehuda Ashmun, the first Governor of Liberia.

In August last, in the vicinity of Batan Rouge, Madame Majocchi, wife of the witness at the famous trial of Caroline, Princess of Wales, of "non mi recordo" memory; mother of the Italian opera performer, known as Madame Majocchi Valtellina.

In Hingham, (Mass.) October 5, *Walter* son of Mr. Henry Gassett, of Boston, 18.

At Wiliams College, (Mass.) 2d instant, Professor Ebenezer Kellogg, 58.

In Cambridge, (Mass.) 2d instant, *Benjamin Waterhouse*, M. D. 91.

In Philadelphia, on the 25th ultimo, in the 34th year of her age, *Susan M. Walton.*

In Philadelphia, October 3d, *Lina*, only child of Charles Neidhard, M. D. aged 21 months.

At Rochester, (N. Y.) General Vincent Mathews, L. L. D. 80, a distinguished member of the legal procession.

ACKNOWLEDGMENTS.

For the Standard—from October 5, to October 12, 1846.

Aleinda Smith, Richmond, Ind	$2 00	
David Spencer, Greensboro, "	1 00	
L. Parker, Jr. Hinckley, Ohio,	1 00	
Marshall Ingersol, Grafton, "	1 00	
Eli Baldwin, Medina, "	1 00	
E. Cushing, Hingham, Mass	1 00	
E. A. Thaxter, "	1 00	
M. T. Tidmarsh, "	1 00	
Adaline Whiton, "	1 00	
Rhoda Beal, "	1 00	
Lewis Sampson, Clyde, N. Y.	1 00	
Putnam Powers, "	1 00	
Benjamin Van Ostrand, Rose Valley, N Y	1 00	
A. Valentine, "	1 00	
Archibald Greene, Port Byron, N Y	1 00	
Abraham Johnson, "	1 00	
Stephen Sarles, "	1 00	
Joseph Hadger, "	1 00	
James D. Button, "	1 00	
Wm. C. White, "	1 00	
William Eaman, "	1 00	
Henry W. Johnson, Canandaigua, N Y	1 00	
Rachael White, "	1 00	
Alfred Haley, "	1 00	
Wm. K. Foster, "	1 00	
Day Spalding, Borodino, N Y	1 00	
Joseph F. Hall, Skaneateles, N Y	1 00	
Edward Burgess, "	50	
Wendell Phillips, Boston, Mass	1 00	
Anna M. Bailey, New Bedford, "	1 00	
Richard Thayer, Bridgewater, "	50	
B. F. Reeves, Boston, "	1 00	
E. M. Davis, Philadelphia, Pa.	2 00	
Hiram Baldwin, Peruville, N Y	1 00	
James Younga, "	1 00	
Wm. D. Minturn, Boston, Mass.	1 00	
		37 00
DONATIONS.		
John Smith,	50	
		50
Total Amount,		$37.50

FRANCIS JACKSON, Treasurer.

NOTICES.

AGENTS.

The agents of the American and Western Anti-Slavery Societies, now engaged in this field, beside our friends Foster, who are about to leave, are:

VALENTINE NICHOLSON,
JOEL P. DAVIS,
ASA PRATT,
EDWARD P. BASSETT,
HENRY H. HATCH,
LEANDER HATCH,
SAMUEL T. CREIGHTON.

The first three are agents of the American Society, and their present field of labour is Southwestern Ohio and Eastern Indiana—the last four are agents of the Western Society, and their field of operations for the present is Northern Ohio.

Samuel Brooks, General Agent of the Western Society, and also of the American for the West.

We have the pleasure also of announcing that the Rev. Ewd. C. Fuller, of Cuyahoga county, will enter the field as a lecturing agent the 1st of November.

We hope soon that the cause will have the benefit of the labours of Jere. B. Sanderson, of Lynn, Mass, also of two others of this State, who propose to engage ere long in the holy enterprise of preaching deliverance to the captive.

Chas. Ferrel is obtaining subscribers for the Bugle, and also lecturing with the approbation of the Western Society.—*Bugle.*

FRIENDS OF FREEDOM.

CHARLES LENOX REMOND and J. C. HATHAWAY will hold Anti-Slavery meetings as follows—

Genoa Five Corners, Thursday, October, 15, at 6 1-2 o'clock, p. m.
Lansingville, Friday, October 16, at 6 1-2 o,clock, p. m.
Ludlowville, Saturday, October 17, " "
" Sunday, October 18, at 2 and 6 1-2 o'clock, p. m.
Rushville, Friday, October 23, at half-past 6, p. m.
" Saturday, Oct. 24, through the day and evening.
Canandagiua, Sunday, October 25, at half-past 6, p. m.

C. L. Remond will lecture in—
Syracuse, Wednesday, October 28, at half-past 6, p. m.
Lenox, Berkshire county, Massachusetts, Friday, October 30, at half-past 6, p. m.

Will the friends in these places make arrangements for the meetings.

WYOMING COUNTY.

Meetings for William W. Brown, the eloquent fugitive slave, will be held, at

Bennington,	Thursday,	October	8
Castile,	Wednesday,	"	14
Derry,	Friday,	"	16
Covington,	Monday,	"	19
Wyoming,	Tuesday,	"	20
Warsaw,	Wednesday,	"	21
Orangeville,	Friday,	"	23
Attica Centre,	Saturday,	"	24
Attica,	Sunday,	"	25

All of the above meetings commence at 7 o'clock, P. M. Friends of the slave in the different localities are requested to make early arrangements for the meetings, and to give extensive notice.

J. C. HATHAWAY,
Gen'l. Ag't. for New-York State

CIRCULAR.

Again we invite the co-operation of the Abolitionists of Pennsylvania, New Jersey, and Delaware, in our preparations, already commenced, for the Fair of 1846. We trust that our friends in town and country, will immediately begin, if they have not already done so, to make arrangements for working circles, &c. and enlist as many warm hearts and efficient hands as can be found in their respective neighborhoods. Our next Fair is to be held in a much larger Hall, than we have heretofore occupied, and it is our intention that it shall be in every respect greatly superior to former ones. To accomplish this, we must, *each and all*, be more diligent, more active in invention and execution, than heretofore. The cause demands new efforts, and whose heart does not respond to the call? Let each of us commence this work with a determination that the Fair *shall* be what we wish to make it. Let no suggestion be lost, let no inventive thought be rejected, which can be profitably applied in any department of the labor. Much depends on the *variety* of the collection, and the skill and taste of all may here find ample room for profitable exercise. And the usual articles of needlework will be in demand, and a much larger supply than heretofore of the products of the garden, the dairy, and the farm. We wish to fill one table with specimens of Natural History in every variety, and another with pot flowers. Will the friends in the country prepare these for the occasion? Let all who have beautiful flowers of any kind, plant cuttings from them now, and, if properly trained, they will probably be ready for us in December next.

Your past experience and observation, dear friends, diminishes the necessity of suggestions from us. What we would most urgently press upon you is, that the work of preparation be commenced *immediately*, and continued diligently. We shall be glad to communicate with any circle or individual, who may wish for consultation with us respecting the Fair, and shall be happy to receive friendly suggestion from any quarter.

Sarah Pugh,	*Emma Parker,*
Theresa Hallowell,	*Gertrude K. Burleigh,*
Sarah L. Child,	*Hannah L. Stickney,*
Anna M. Hopper,	*Mary T. Stickney,*
Margaret Griscom,	*Emily Winslow,*
Sarah A. McKim,	*Maria Davis,*
Amy Matilda Cassey,	*Harriet D. Purvis,*
Paulina Wright,	*Sarah L. Purvis,*
Janette Jackson,	*Margaret Jones,*
Martha Carman,	*Mary Grew,*
E. Carman,	*Margaretta Forten,*
Clementine Green,	*Mary Shaw,*
Huldah Justice,	*Hester Reckless,*
Eliza J. Bias,	*Esther Hogeland,*

Committee of Arrangements.

FREE PRODUCE ASSOCIATION.

The eighth annual meeting of the American Free Produce Association will be held in Philadelphia, on the 20th of 10th month, at 10 o'clock, A. M.

All persons interested in the principles of the Society are earnestly invited to attend.

ABRAHAM L. PENNOCK, *President.*
SARAH PUGH, *Secretary.*

WESTERN NEW-YORK ANTI-SLAVERY FAIR.
At Rochester, on Christmas Week, 1846.

"Blessed ones! whom none on earth
Dare to wrench from home and hearth;
Ye whose hearts are sheltered well
By affection's holy spell,
Oh, forget not those, for whom
Life is naught but changeless gloom,
O'er whose days of cheerless sorrow,
Hope may paint no brighter morrow."

The time has passed by, to undertake to set forth the propriety and usefulness of Anti-Slavery Fairs, as an instrumentality in forwarding the cause in which we are engaged. Their efficacy and efficiency have been fully tried, and amply demonstrated. The benefits reflected upon those engaged in them, have been found to be, not among the least useful results. The sewing circle, the social meeting, the free exchange of thought, the awakening of interest, all tend to good. It is found that we can only get good by doing good,—that we can only *truly* receive by giving, and that "to withhold more than is meet tendeth to poverty." We therefore, in behalf of the slave, make an appeal for aid to those who love Freedom, and hate Slavery,—who hold to Liberty and despise oppression,—with a confident assurance, that to those who appreciate the spirit and genius of the Anti-Slavery enterprise, the appeal will not be in vain.

OBJECTS OF THE FAIR.

The products of the Fair will be expended under the direction of the Board of Managers, in defraying the expenses of the Anti-Slavery agents, and in sustaining the National Anti-Slavery Standard. Any persons making contributions or donations, can have the amount expended in either specific manner which they may direct.

A commodious Hall will be procured, and the Fair opened on Christmas Eve, and continued until New Year's day. Addresses will be delivered through the week by the most eloquent friends of Freedom, who can be obtained. An Anti-Slavery Choir will be in attendance, to sing, in behalf of Liberty, songs appropriate to the cause and occasion.

In the name, then, of outraged humanity, imbruted and trampled upon,—in the name of prostrate manhood, scourged and bleeding,—in the name of God-like intellect, bedimmed and clouded,—in the name of anguished mothers, weeping and wailing,—in the name of little children, bound and fettered, sold and bartered, we ask every one to do something. The farmer can surely find something among his various productions to offer upon the altar, if his heart is in the work. All the productions of the dairy, poultry, and all the varieties of fruit, grain, and vegetables, will be needed. We ask the miller for his flour, the baker for aid in baking cake and crackers, and the mechanics for the products of their skill, in the shape of such neat, tasteful, and useful articles as their various handicrafts can furnish. The merchant for staple and fancy stuffs, such as we can work up into useful and attractive articles, for keepsakes, and friendly offerings, and while we are labouring, we remember that every stitch we take is a stitch in the shroud of Slavery, and that will make the labour light.

Don't let those who have nothing but money to give feel slighted, for that will not be refused, but will be more than doubled by the willing hand of industry.

Now, friends, we ask each and every one of you, by the regard you have for the happiness of your own hearthstones, by the religion which you profess, and the attributes of Him whom you worship, to become fellow-labourers with us in this holy cause.

Sarah R. Doty, Farmington.
Phebe Hathaway, "
Margaret Pryor, Waterloo.
Mary Ann McClintock,
Sarah E. Thayer, Poplar Ridge, Venis.
Sarah Jacobs, " "
Eliza M. Cooper, Williamson.
Sarah D. Fish, Sodus.
Sylvia Mead, Lockport.
Laura Murry, Darien.
Amy Post, Rochester.
Sarah A. Burtis, "
Abigail Bush, "
Elizabeth G. Curtis, "

FREE PRODUCE ASSOCIATION.

Although the meetings of this association have been for a time suspended, yet it is believed that the friends of the enslaved have not lost sight of the object for which it was organized. The persevering efforts of individuals in the West, and the associated action in some of the eastern commercial cities, with a view to multiply facilities for ensuring more adequate supplies of goods, &c. not contaminated by slave labour, or produced by oppression, it is believed clearly indicate the propriety of calling a meeting of the "Free Produce Association of the West."

The friends of the slave, and advocates of abstinence from the use of slave-grown produce, are respectfully called to meet in convention at Salem, Union county, Ia. on the 28th of 10th month (October) next.

WM. BEARD, President.

NEW-YORK WHOLESALE PRICES CURRENT.

CORRECTED WEEKLY FOR THE STANDARD.

ASHES.	
Pot, first sort 1846.	a 3.87½
Pearl	a 4.50
CANDLES.	
Mould, tallow lb.	9 a 11
Sperm	25 a 27
Stearic do.	a
COAL.	
Liverpool, chaldron,	7.75 a
Newcastle	6.25 a 7.00
Scotch	6.00 a 6.50
Sidney and Picton	6.00 a 6.50
Anthracite, 2,000lbs.	5.00 a 6 00
COFFEE.	
Java, Gov't per lb.	9½ a 11
Sumatra	7½ a 7½
Porto Rico	a
Laguayra	7½ a 8
Cuba	a
Brazil	6½ a 7½
St. Domingo	6 a 6½
COTTON.	
New Orleans	6½ a 9½
Alabama	6½ a 9½
Florida	6½ a 8½
Upland	6 a 7½
Upland, fair	7½ a 8½
Upland, good and fair	8½ a 8½
DOMESTICS.	
Shirtings, brown 3-4	4 a 5
do. do. 7-8	5½ a 6½
do. bleached	5 a 7
do. S. I. do.	7 a 11
Sheetings, brown 4-4	6½ a 8
do. do. 5-4	10 a 12
do. bleached 4-4	7 a 12
do. do. 5-4	12 a 15
Calicoes, blue	7 a 12
do. fancy	6 a 10
Plaids	9 a 11
Stripes, fast colors	8 a 10
Satinetts	26 a 60
Checks 4-4	8 a 12
Cotton yarn, 5 a 13	14 a 15
do. 14 a 19	18 a 20
do. 20 a 23	22 a 23
DRUGS & DYES.	
Alum, lb.	2¼ a 2½
Cochineal, Honduras,	1.45 a 1.50
Copperas	1 a 1½
Gum Myrrh, E.Indies,	9 a 11
do. copal washed	31 a 40
do. Arabic Turkey,	25 a 35
Madder, Dutch	8 a 12
Oil of Anis	1.40 a 1.45
castor, gall.	57½ a .60
Tartaric acid, lb.	30 a 31
Verdigris	17 a 22
Vitriol, blue	a 7½
DYEWOODS.	
Brazilletto, ton	18.00 a 25.00
Camwood	62.50 a 65.00
Fustic, Cuba	30.00 a 31.00
do. Tampico	22.00 a 23.00
Logwood, Cpy.	22.00 a 25.00
FEATHERS.	
Live, foreign lb.	12 a 25
do. American	28 a 32
FISH.	
Dry cod, cwt.	2.50 a 2.80
Dry scale	1.50 a 1.56¼
Pickled, bbl.	3.25 a 3.37½
do. salmon,	13.50 a 14.00
Smoked do. lb.	.9 a .10
Mackerel, 1, bbl.	9.75 a 10.00
do. No. 2	9.00 a 9.50
do. No. 3	4.87½ a 0.00
Shad, Ct. hf. bbl.	4.37½ a 4.50
Bucksp't. bbl.	. a .
Mass. do.	. a .
Herring, pickled	3.25 a 3.25
do. scale, per box,	25 a .30
do. No. 1	a .
do. No. 2	a .
FLAX.	
Russia, lb.	9 a 11
American	7 a 7½
FLOUR & MEAL.	
Genesee per bbl.	. a 5.62½
Troy	. a 5.62½
Michigan	5.56¼ a 5.62½
Ohio, round and flat	[illegible] a [illegible]
Pennsylvania	[illegible] a
Brandywine	5.75 a .
Georgetown	5.62½ a .
Baltimore c. mills	4.00 a [illegible]
Richmond c. mills	5.75 a
do. country	5.50 a 5.62½
Alexandria	5.50 a 5.62½
Fredericksburg	4.00 a 4.
Petersburg	4.00 a 4.
Rye flour	4.00 a 4.25
Indian meal	4.00 a 4.25
do. per hhd.	17.00 a 18.00
GRAIN.	
Wheat, Western and N. York, per bushel,	1.00 a 1.15
do. Southern new	1.00 a .
Rye northern	78 a .80
Corn north'n & Jersey	75 a .77
Southern (weight)	— a .—
Barley, Western,	a .
Oats, northern	38 a .39
do. southern	a .
do. New-Jersey	
Beans, tce.	6.12 a 7.62½
HEMP.	
Russia, clean, ton	205.00 a 210.00
outshot	.00 a .00
Manilla	138.00 a 142.00
American, dew rot	80.00 a 97.50
do. water rot	120.00 a 170.50
HIDES.	
B. A. & Rio Grande, lb.	11½ a 11¾
California	4 a 10
Orinoco	11 a 11½
Mexican	10½ a 10¾
S. American horse, piece	a
Calcutta, dry	65 a .75
HOPS.	
First sort 1844, lb.	12½ a 15½
HORNS.	
Ox, hundred	7.00 a 8.00
Cow	2.00 a 3.00

IRON.	
Pig, Eng. & Sc. ton	35.00 a 37.50
do. American	32.50 a 35.00
Bar do. rolled	87.50 a 90.00
do. Russia P,S,I,	102.50 a 105.00
do. do. N. Sable	—.00 a —.50
do. Swedes	90.00 a 92.50
do. Eng. com.	77.50 a 80.00
do. do. refined	87.50 a 90.00
Sheet E. & Am. lb.	6 a 6½
Hoop do. do. cwt.	5.50 a 6.50
LEAD.	
Pig, 100 lbs.	3.56 a 3.75
Bar, lb.	4½ a 4½
Sheet	4½ a 5
LEATHER.	
Oak lb. (sole,)	18 a 20
Hemlock, ligt	12 a 13½
do. middle	12 a 13½
do. heav,	11½ a 12½
do. damaged	9½ a 11
LUMBER.	
Boards, N. R. M. ft.	30.00 a 35.00
do. east pine	11.00 a 13.00
do. Albany, piece	10 a .18
Plank Ga. pine, M. ft.	27.00 a 30.00
Scantling pine	14.00 a 15.00
do. oak	30.00 a 35.00
Timber oak, cu. ft.	.22 a .33
do. Ga. yel. pine	20 a .22
Shingles, cy. M.	11.00 a 13.00
Staves w. o. pipe M.	50.00 a 52.00
do. do. hhd.	40.00 a 42.00
do. do. bbl.	30.00 a 32.00
do. r. oak hhd.	28.00 a 30.00
Heading, w. o.	40.00 a 45.00
Hoops	25.00 a 30.00
MOLASSES.	
New-Orleans, gall.	30 a 31
Porto Rico	25 a 30
St. Croix	29 a 31
Trinidad, Cuba, Muscova	24 a 26
Martinique & Guadal.	— a
Havana & Matanzas	15 a 19
Neuvitas	27 a 29
NAILS.	
Cut, 4d a 40d per lb.	4 a 4½
(3d 1 cent and 2d 2 cents more.)	
Wrought, 6d a 20d	10 a 12½
Horseshoe, No. 7 a 9	18 a 20
NAVAL STORES.	
Tar, bbl.	1.62½ a 1.87½
Pitch	1.00 a 1.25
Rosin, N. C. & W.	50 a 60
Turp. Wil'ton soft	3.50 a 4.00
do. N. C. soft	2.80 a 3.00
Spirits turp'tine gal.	38 a
OILS.	
Olive, in casks, gall.	85 a 88
Linseed, American	— a 57
Whale refined	50 a 55
Sperm, crude	83 a 84
do. winter	95 a 96
Lard oil,	58 a 60
PROVISIONS.	
Beef mess bbl.	7.25 a 8.00
do. prime	6.50 a .00
Pork, mess new.	10.75 a .
do. prime old	9.50 a .
do. cargo	a
Hog's lard	6 a 7½
Butter, West dairy	12 a 14
do. Orange county	15 a 16
do. common	9 a 10
Cheese, Am. lb.	6 a 8
Hams smoked	5 a 8
RICE.	
Ordinary, 100 lbs.	3.25 a 3.37½
Good to prime,	3.50 a 4.00
SALT.	
Turks Island, bushel,	28 a 30
Bonaire	28 a 30
Curacoa	a
Ivica	a
Cadiz	a
St. Kitts	a
Lisbon	a
Liverpool, gr'd, blk.	
do. do. sack	1.05 a 0.07½
do. do. fine	1.45 a 1.50
SOAP.	
New-York, brown lb.	3½ a 5½
Castile	8½ a 8½
STEEL.	
German lb.	10½ a 13
English, hoop L.	13 a 13½
Trieste, in boxe	6½ a 7
American	5 a
Spring	5½ a 6
SUGARS.	
St. Croix, lb.	8 a 9½
New-Orleans	7½ a 8
Cuba, Muscovado	7½ a 7¾
Porto Rico	7½ a 8½
Havana, white	9 a 9½
do. brown	7 a 8½
Cuba, white	8½ a 9
do. brown	7½ a 8½
Brazil, white	9 a 10
Manilla, brown	6½ a 7
Loaf	11 a
Crushed	11 a
TALLOW.	
Foreign, lb.	
American	6½
TEAS.	
Imperial, lb.	45 a 90
Gunpowder	45 a .90
Hyson	40 a .88
Young Hyson	35 a .87
Hyson skin	22 a 55
Souchong, Powch'g, &c.	15 a 75
Bohea	a
TIN.	
Block, South Am. lb.	a
do. East India	15½ a 16
In plates ½ ⋈ box	9.00 a 9.25
WOOL.	
Am. Sax'y. fleece, lb.	32 a 34
do. merino	27 a 28
Pulled, superfine	25 a 26
No. 1	25 a 26
No. 2	20 a 22

NOTICE TO COLORED TRAVELLERS.

J. P. COBURN informs his friends and acquaintances that he can accommodate them with board and lodging on reasonable terms. His house is situated on the corner of

Southac & Butolph Streets, Boston,

and is one of the most commodious and pleasant situations in the west part of the city, and he will spare no pains to make their situation comfortable, as he has everything convenient for that purpose.

October 8, 1846.—3m

DEFECTIVE ORIGINAL COPY

Poetry.

From the Portland Transcript.

MORNING AND NIGHT.

She comes! the universe awakes to greet her,
With rapturous joy the heart of nature thrills,
Bright thoughts and buoyant hopes leap forth to meet her,
And life, at her warm glance, the faint heart fills.

The Heavens reflect the azure of her eye,
The earth gives back her sweet and radiant smile,
The winds and waters to her voice reply,
And chant the measure of her step meanwhile.

Her airy foot-falls scarcely brush the dews,
And leave, where'er they touch, a greener trace,
Her radiant eyes give, to the flowers, their hues,
Her breath their fragrance, and her touch their grace.

Her lustrous hair has caught the sun's bright beams
And robbed them of their gay and golden store,
The rainbow she hath rifled, and it seems,
Enrobing her, to win one grace the more.

Darkness and sin, beneath her searching glances,
Shrink swiftly, cowering and abashed, away,
And fear and cankered care, as she advances,
Vanish like phantoms that avoid the day.

She passes on, and ever in her train,
Follows a joyous troop of rosy hours—
O'er pride and luxury, misery and pain,
O'er rich and poor alike, her wealth she showers.

She stops not at the mansions of the great,
She gladdens the poor sinner's lonely cell,
She lights the lowly hut, the halls of state,
And lingers fondly where her lovers dwell.

Gently she passes from the world away,
And the earth seems a shade less fair and young,
Yet memory of her, throughout the day,
Speeds lightly all the after hours along.

But daylight dies, and lo! a loftier presence
Fills the green courts where late her reign hath been,
Her subjects all forsake their old allegiance,
And offer homage to a rival queen.

She comes not like her younger sister, calling
The world to welcome her with song and dance,
Lightly, and noiselessly her spells are falling,
And the awed earth is hushed beneath her glance.

A holier radiance lights her earnest eye,
A heavenly halo crowns her paler brow,
The sense was taken willing captive then,
The soul bows down with deeper reverence now.

The moon and stars attend her on her way,
And by their pale and mystic light, reveal
The grace her every motion doth betray,
The form her shadowy robes would fain conceal.

At her approach, the flowers, bending low,
Incline their graceful heads in silent prayer,
And while her gentle hands sweet dews bestow,
Their fragrant lips anoint her trailing hair.

She brings dear visions to the home-sick mind,
And welcome rest to the o'erwearied limbs,
She gives a foretaste of those realms divine
Whose glory, and whose purity she hymns.

Like some sweet strain of music sad and low,
Her presence moves the inmost soul, and seems
To waken memories of long ago,
To image the beloved we meet in dreams.

All high and holy mysteries attend her,
All gentle influences round her throng,
And spiritual beings freely lend her
The glory that to their own spheres belong.

Kind angel! without thy alternate reign,
Morn were no longer beautiful and bright,
Her sunniest smile and glance, her sweetest strain,
Her dearest spells, she owes to thee, O Night!

H. W.

From the Boston Whig.

THE PINE TREE.

[Written on hearing that the Anti-Slavery Resolves of Stephen C. Phillips had been rejected by the Whig Convention in Faneuil Hall.]

Left again the stately emblem on the Bay State's rusted shield,
Give to Northern winds the Pine Tree on our banner's tatter'd field,
Sons of men who sat in council with their Bibles round the board,
Answering England's royal missive with a firm, "THUS SAITH THE LORD!"
Up again for home and freedom!—Set the battle in array!—
What the fathers did of old time we their sons must do to-day.

Tell us not of Banks and Tariffs—cease your paltry pedlar cries—
Shall the good State sink her honour that your gambling stocks may rise?
Would ye barter man for cotton?—That your gains may be the same,
Must we kiss the feet of Moloch, pass our children through the flame?
Is the Dollar only real?—God, and truth, and right, a dream?
Weighed against your lying ledgers must our manhood kick the beam?

Oh, my God!—for that free spirit, which, of old in Boston town
Smote the Province-House with terrour, struck the crest of Andros down!—
For another strong-voiced Adams in the city's streets to cry:
"Up, for God and Massachusetts!—Set your feet on Mammon's lie!
Perish Banks and perish traffic—spin your cotton's latest pound—
But, in Heaven's name keep your honour—keep the heart o' the Bay State sound!"

Where's the MAN for Massachusetts?—Where's the voice to speak her free?—
Where's the hand to light up bonfires from her mountains to the sea?
Beats her Pilgrim pulse no longer?—Sits she down in her despair?—
Has she none to break the silence?—Has she none to do and dare?
Oh, my God! for one right worthy to lift up her rusted shield,
And to plant again the Pine Tree in her banner's tatter'd field!

A SONNET.—By BERNARD BARTON.

"Where the Spirit of the Lord is—there is Liberty."

Heart-stirring text! proclaim it far and wide,
Throughout the length and breadth of all your land;
'Till he, who runs, may read, and understand
The glorious truth in these brief words implied!
How—where that Spirit is most *deified*,
The flame of Freedom, by its influence fann'd,
Bidding each heart with Love to all expand,
Slavery, accurst, no longer can abide!
But oh! what heavier, or more hopeless doom
Can be a nation's or a people's lot,
Or fling upon their Fame a fouler blot—
Withering the spirit by its chilling gloom—
Than *one* which leaves for doubt too fearful room,
That THERE *the Spirit of the Lord* IS NOT!

Woodbridge, Suffolk, Eng.

Miscellany.

THE CHILD'S FRIEND.

EDITED BY MRS. FOLLEN.

The last number of this excellent periodical, contains the following "letter to a young friend," from the pen of Mrs. Follen, which, by her permission, was also to have been published simultaneously, as a contribution to the Standard.

The "Child's Friend" has got the start of us; but we are happier to make the extract than to have the credit for the Standard of an original article; since to do so gives us the opportunity of commending to public attention the excellent work from which it is taken.—M. W. C.

LETTER TO A YOUNG FRIEND.

DEAR ALICE—You ask me to give you my opinion of the comparative advantages of a country and city residence, and add that you are quite sure it will be in favour of a life in the country. I should agree with you if peace and tranquillity, and the enjoyment which belongs to the possession of your own time and thoughts were the only question.

It does seem not only as if "God made the country and man made the town," but also as if it must be the will of God that we should live in the country, and as if his laws must be violated by living in the town.

The discordant sounds, the ugly sights, the fœtid atmosphere of a city, are all contrary to the provision made by the Creator for the happiness of his children. The undulating hills, the waving grass, the songs of birds, the rich perfume of "incense breathing morn," and all the countless glories and beauties of the visible world; all these seem to be, and doubtless are, the enjoyments which the Father of all meant for all his children. The city does seem a monstrous thing that never should have been. I can never think of a large city without groaning in spirit at the thought of its concentrated wickedness and misery. Yet if I were forced to give up any particular portion of my experience in life, that which I have met with in the city would perhaps be the last.

Some of these I will try to recall, and you may perhaps find some use in them if they help to teach the great truth that the human soul is the most beautiful, as well as the most precious thing in God's world.

I begin with what first occurs to my mind.

One dull afternoon when I was in the city of New-York, I was musing upon the dreary expression of the bit of sky I could see from my window, and wishing for a wider view, when the door-bell rang, and presently a coloured man and woman entered. The man was good looking and well dressed, and seemed happy and confident; the woman was decently but meanly clad, and looked anxious and depressed. The man spoke first, and told me their purpose in coming. He said that the woman was a slave, that her master had given her leave to come to New-York for the purpose of collecting money enough to buy her freedom, and that she wanted such aid as the charitable were disposed to give. I asked her how such a thing could be.

She replied that she had always been a good and faithful slave, and that once when her master was sick he had promised her that after seven years he would give her her freedom; that when the time came, he told her that his business had been so unfortunate and his property so much diminished that he could not afford to give up so valuable a slave, that she was worth seven or eight hundred dollars, but that if she would give him three hundred she should have her freedom. She told him if he would let her go to New-York, she had friends there, who would help her beg the money, and that as soon as she had got it she would return with it to him. He consented and she came to the city, "And this man," she added, "is one of the friends who I knew would help me to get the money."

I replied, "I suppose you know that here you are free, that your master has no right to you here, that you might leave him if you would."

"Yes," said she, "I know that, but I have given my word and that is bond enough; I told my master that I would return as soon as I got the money, and I shall."

"Have you had a hard life?" I asked

"Not very; I have been a lucky slave; I have never been whipped."

"Have you a husband?"

"I had a husband," she answered.

"Have you any children?"

"I don't know," she replied, and an expression of great agony came over her face. "I had," she continued, "two boys, and when one was ten and the other twelve years old, they were taken from me to be sold," and then with a sort of scream, she added, "when they did that, I did not care what became of me. I have never heard since of my boys, for they were carried off to Georgia, and I have been a slave in Virginia."

"And you mean to go back to the man who did this thing to you?"

"Yes, ma'am, for I have given my word that I will, and I must be as good as my word."

Sometime afterwards I heard that his faithful creature succeeded in getting her three hundred dollars, and carried it back to this sordid being, who had, however, so much of honesty left, as to fulfil this his last promise, and gave her her liberty, but took all her money. He had before robbed her of her youth, her early strength, her children, the joy of a mother's life, and then stripped of all that could make existence desirable, he relinquished his usurped claim over the poor worn-out body that had been spent in his service. I was rejoiced, however, to learn that after much effort she at last found her sons, but both of them slaves.

But to return to my parlour in the city. After this truly high-minded being had left me, of how little consequence place seemed to me! The thought of the fidelity of this poor injured, untaught woman to her tyrant master who had broken his solemn promise to her, the idea that because she had not been whipped she was a lucky slave though she had been so cruelly robbed, that few of the three millions of slaves in our land were so well off as she, the burning indignation that filled my soul at the recollection of her oppressed race, all these thoughts made me feel that, that was the best and most desirable place where I could do most for my fellow-beings.

The whole visible world could not have taught me such a lesson of truth and fidelity to duty as this poor slave had taught me; and all the boundless freedom of the winds, mountains, and streams could not have so inspired my soul with a deep hatred of all tyranny as did the simple story of her wrongs and of her unmanly master, who, in my mind's eye, I saw pocketing the money given him by this faithful soul, and turning her out a beggar from the house she had helped to support by her industry. The lesson she had unconsciously preached to me that afternoon in the city was more to my soul than I could have learned from stones or running brooks. No disparagement to running brooks, or the music they make with the stones; I love them well, and to me "nothing is so like the voice of a spirit as the sound of the wind through the pine trees," but yet it is true that the simplest human soul enfolds in its recesses more glory and more beauty than the whole visible creation.

"But," you will say, "think of the vice and crime in the city, and the ruin and degradation of the human soul." True, but even in the worst scenes you find something redeeming, something to bind you still closer to your fellow-men—but of this in another letter if you are not weary of reading this.

From the London Punch.

THE TWO SIDES OF THE QUESTION.

No. I.—A PLANTER TO PUNCH.

"CHELTENHAM.

"SIR,—I don't expect much sympathy from you. I'll tell you why. When my medical attendant at Cheltenham last year, recommended what he called 'peristaltic motion of the lower viscera' for my liver complaint, (for I've not lived in Berbice eighteen years for nothing, and yet there wasn't a planter in the colony more moderate in his sangrosum and sangaree,) he suggested taking in your publication, which, he said, would make me laugh, and produce the motion with the odd name above mentioned. Well, sir, I ordered your publication, and laughed a good deal at it I must say, but every now and then I came across some high-flying bit of stuff, which I dare say the fellow who writes it calls humanity and philanthropy, but which, between you and me, is humbug and nothing else.

"I dare say if you'd lived in 1833, at the time of the iniquitous emancipation of the black fellows, you'd have been one of the loudest in the 'man and brother' clap-trap. You don't know the Snow-balls as well as I do. I've seen them under the cart-whip; and the more 's the pity since the cart-whip was hung up for good and all. I felt it was all up with the colonies when that happened. I could not sell my estate, but I leased it to my attorney, and with the paltry share I got of your so-called compensation, (a downright robbery by the way, if ever there was one,) left Berbice, and settled in Cheltenham, alongside of some old Guiana cronies in the same predicament with myself. Sir, we are a small and far from cheerful part of wronged and ruined men. They 're going to take away the little protection that was left us. Of course I don't intend to chime in with the abolition nonsense of that old rascal Clarkson, about encouraging the slave-trade and such like stuff. I only wish we were where Cuba is, and had been wise enough to keep our blacks under the collar when we had 'em there. But that's all over, the more 's the pity. I'll tell you the real point where the shoe pinches. The black fellows won't work. They 're a set of the idlest vagabonds! They 've no respect for the rights of property and the interests of their employers. There 's a gang of scoundrels about Mount Pleasant—my estate—rascals that were my slaves, most of them since they were pickaninnies fighting for bananas under my dinner-table, up to the fatal 1st of August.

"I 've clothed those fellows, sir, I 've fed them, I 've let them cultivate provision grounds on my waste, and fatten themselves like pigs with the cane-juice at boiling times; I've flogged them (that is, my overseer has) week after week, and done what I could to teach them industrious habits, by field-work twelve hours a day, six days out of the seven—for I know what's due to the Church. What 's my reward? Why, now that the fellows are free, as they call it, they have n't the gratitude to work more than two days in the week. That brings them in their eight shillings, and they can live the whole seven days through like fighting-cocks for six. So, their two days' work done, there they sit, as lazy as so many gentlemen, and as happy as so many kings, under their verandahs, with their wives by their sides, and their pot-bellied little Sambos and Julius Cæsars tumbling about their feet, and won't do a stroke of work—not if the Governor was to go on his knees to 'em. Now, I put it to you—is this a tolerable state of things? How would you like to see the labourers in England kicking their heels in comfort, and putting their thumbs to their noses while tenant and landlord were begging and praying them to go to work, when once they'd made enough to keep them for the week? What comes of it all? The negroes are enjoying themselves, and the planters are ruined; four-sixths of the plantations are out of cultivation, and many of the rascally black fellows are saving money and clubbing it to buy us out one after another—fellows that you 've seen writhing and squeaking under your dining-room windows and your own cart-whips! They 'll have all the property of the coloney before ten years are gone.

"I always said what it would come to. How the Government can reconcile it to their consciences I don' know!

"I am, Sir,

"Your indignant reader,

"NATHANIEL THRESHER."*

No. II.—A FREE NEGRO TO PUNCH.

MOUNT PLEASANT, BERBICE.

"MASSA PUNCH,—Sir, We read you ebbery week, dat you come here reglar, saar, wid bery great satifakshun, and much amoosement, self and wife, Dinah.

"Saar, we receive papers from home, (dat England, saar, always call him 'home,' now 'mansipashun diffused in dese happy qwarters of the 'arth,) and find dat de Perteckshun is to be took off de furrin and slave-grown shugar. Some white genlman make uncommon row, and say dat 'dis ruin dis delliteful col'ny of British Guiana, where I write to you, saar, at present. But do white genlman berry much de worse for aggrawashun, let me 'sure you, saar, black genlman perfecly trankle, as to 'liberations of British Parliment.

"Sir, I don 't aut to blush to say dat, once, owing to circumsances ober which I could not control, I myself was in de 'gradin persicion of common slave-field nigger! Den I work berry unpleasantly hard, 'specially bilin-times: once, sir, perticler, berry near fell into biler by reason ob being overtook wid sleep after four days' work and extra rum. Dat time, saar, is unpleasant reminisense; but now as free black genlman, let me 'sure you, saar, for self and friends find change of life uncommon pleasant. We are not berry ekal in demand and supply hereabouts, (you see, saar, I hab studied polical 'comony,) especially for labour. Uncommon plenty white persons ob property in cane-land, not so many genlmen to work. Wages being unobjexshnable at a dollar a day, and two days a week quite 'nuff for illiganses of life for self and Dinah. White properioter come to black genlman to ask him work ebbery day in de week. 'Diculous! what for work, in de name ob common sense, when you can get de luxshries of life widout putting oneself out of de way to do nothing ob de kind? No, I say to white properioter, 'No, saar, 'scuse me; when hab misfortune to be slave-nigger, you fix de work-hours. Now dat I free, 'tanks to de British legislature, I settle 'em for self and family—no tank you.' Also, saar, I mass money. Seberal black persons of my 'quaintance done de same, and we s'pose soon to set a plantashun of our own. Old Massa Thresher, prhaps, hab no 'jeckshun to sell Mount Plesant, near where I now reside. Den, saar, we shall rebel in de proud feelins of dark properioters, where we once worked common field niggers wid de driver berry sharp behind. Berry proud feelin, saar, and I 'sure you, I feel affected to look at Dinah, and de lubly obspring she have maturnally reared, and tink what dey wood have been ten year long ago, and what dey are now under de new redgment! I 'sure you, saar, dat dis is excellent place for black genlmen now. He don't wish at all for any change whatsomdever.

"Especially yours,

"POMPEY JONES."

*"Late importer of 10,000 hogsheads of sugar from Berbice—now imports 0."

From the Britannia.

THE REFORMATION IN GERMANY.

The new Reformation has ended (as seemed but too probable at first) in one of the thousand forms of infidelity that are the curse of German speculation and inquiry. Unable to discern the difference between truth and errour, the synod of the congregations have abjured the divinity of the Lord, together with the corruptions of Rome. Thus a serious injury has been done by these rash and presumptuous men to the cause of Scriptural truth; and the movement commenced by Ronge, from which so much was anticipated, will only tend to bring German Protestantism into contempt, and to strengthen the hands of Rome. The following letter is taken from the *Morning Herald*. Other accounts received entirely confirm its accuracy:—

"*Berlin*, July 27.—We have news of the result of the synod of the congregations professing the apostolic faith, which has been held at Schneidemuhl; and it is most afflicting. So unblushing was the denial of the saving truths of the Gospel manifested at this meeting, that Dr Jettmar and his lay coadjutor withdrew in disgust before its sittings terminated. They represented the apostolic flock in this city, and, in spite of all the persuasions and exhortations which Christian love and faithfulness could urge, were unable to prevent the meeting from repudiating the confession of the Holy Trinity, the divinity of Jesus Christ, and the personality of the Holy Ghost. Not only did the members protest against the adoption of the three œcumenical creeds, but treated even the apostles' creed with slight. The Godhead of the Saviour having become the subject of discussion, the Rev. Mr. Port, of Posen, who acted as president, asked whether any one present really believed that Jesus Christ was very God? And upon one of the Berlin deputies replying that he believed in, and was as fully convinced of it as of his own existence, the president treated the asservation with scorn and contempt. Again, when the Berlin deputies earnestly besought the assembly not to reject the apostles' creed, and to abstain from abbreviating it, the same individual observed that it contains 'arrant nonsense.' One of the deputies called upon Czerski to use his influence to discountenance so unscriptural and unbefitting a remark, and to support the opposition raised by them in behalf of the apostolic symbol. He answered that he saw nothing objectionable in the remark; and for himself was averse to all confessions, (symbolicism,) and should vote for the doing away with all creeds, and the adoption of the Bible as the only standard. Dr. Thirnen was also present, and proposed a confession for the congregations of the Grand Duchy of Posen, which is of so equivocal a character, as to suit almost every shade of belief, and the meeting adopted it."

This must put an end to the movement, which henceforth can only result in some declaration of infidelity. It will next be carried that the Bible was not written by inspiration; then, that it is without authority; and lastly, that all revelation is a fable, and Christianity is an imposition. May this country long be preserved from the fatal errours of German speculation!

COMPULSORY MORALITY.

We commend this article on compulsory morality, from the London Nonconformist, to all our readers, and especially to such of them as still have faith that Slavery is to be removed by the action of political parties. The philosophy so well set forth here, is, and always has been, that of the "old organized" Abolitionists.

Many of our readers will be aware that we inserted in our last number a letter from Mr. F. J. Thompson, of Bridgewater, which, occasioned by some remarks of ours on the "World's Temperance Convention," offered as "*materials for thought*" a certain chain of propositions, leading to the conclusion—which, however, was not expressed—that we are justified in aiming at a suppression of intemperate habits by a *legal* prohibition of the sale of alcoholic drinks. We have no personal objection to the discussion of the question as it is there stated—but we are far from thinking that it would be satisfactory to any party. One "infringement of liberty" may be shown to include in it no more of the spirit of tyranny than another—nay! this trespasser upon individual rights and obligations, like a kangaroo, may carry that, and several others, its legitimate offspring, in its pouch. But one wrong principle cannot be held to establish another; and therefore, inasmuch as, argued upon so questionable a basis, the matter cannot be settled, we shall take leave to treat of it on altogether other grounds; and admitting, for argument sake merely, the right of rate-payers to defend themselves against a profligate expenditure of their money, we shall point out the inexpediency, so far at least, as social morality is concerned, of attempting to enforce that right in favour of total abstinence.

We regard with some alarm the strong tendency of this age to a practical distrust of the superiour efficacy of moral influences. America has introduced into the field of philanthropy "elements" which inspired wisdom has characterized as "beggarly," and is insensibly dragging us back to notions of virtue, which we can only describe as essentially barbarous. To do things by force—to break down individual independence, whether of judgment or of choice—to frown men into self-denial—to use custom, opinion, law, anything, in fact, felt to be stronger and more direct than conviction and persuasion, in determining moral conduct—to jam the reluctant between a noisy public sentiment on the one hand, and a statutory prohibition on the other, and to drive them, thus guarded, in the line of temperance and discretion—is more fashionable on the other side of the Atlantic than, we hope, it will ever prove here. It is a *lazy* way of seeking human progress. It is the substitution of mechanism for soul—command for invitation—law for gospel. It is fit only for society in its rude and boisterous childhood.—Necessity may sometimes compel the adoption of it; but nothing but ignorance, impatience, or mistrust, will think of returning to it after the discovery of "a more excellent way."

We fear the abettors of this compulsory method of making nations virtuous, have never fairly studied the philosophy of their own principles, and that they are little disposed to consult the laws of their own nature. What progress is ever made in the way of social reformation, save when every step of it is brought about by successful appeals to the understanding and the will? Who does not know that what is seemingly gained by ruder agencies, is gained only for the time that the agencies operate, and is invariably followed by lamentable reaction? Is it not with nations as with individuals? Where restraint is most constantly resorted to as a means to deter from vice, will not human passion revenge itself by creeping into other channels, or, bursting all barriers, by inundating regions through which it would otherwise have gently flowed? The descendants of the Puritans and Pilgrim fathers appear to us to have read the story of their ancestors to little purpose, if they have missed the connection between the *legal* spirit of Puritanism, and the *licentious* age which followed it—between the soldierly piety of Cromwell's time, and the cavalier profligacy of succeeding reigns. You cannot *drill* the heart by words of command, nor extinguish vicious propensities by statutory enactments—and every attempt to do so will produce at a less or greater interval of time, a terrible revulsion.

Nor do we believe that individual abstinence from evil, if brought about by social compulsion, is, all things considered, in reality a good. We have no wish to see the world filled with a merely negative virtue, or to tame human passions by caging them in law. We look for higher results than these—results far more in keeping with the dignity and majesty of man. All our faculties, we observe, mental and moral, are cast in a shape to require freedom of choice and agency as the very basis of moral improvement and enjoyment—and everything within us revolts against, and resents, the idea of virtue by coercion. The whole scheme of Providence agrees with this impress upon our faculties. We are surrounded by influences which we may abuse to our own and our neighbour's injury. Temptations abound on every hand. Means for pernicious and even fatal indulgences are given in plenty. These things are not withheld because it is foreseen that they will be turned to bad account. We have no compulsory teetotalism here. Why? Because life is a discipline, not a final estate—and because it is better, and far more conducive to ultimate progress, to train up mind to independent and robust virtue, even at the expense of very much that is to be deplored, than to secure a smug and trim morality, with which the mind has nothing whatever to do. And as our natural constitution agrees with providential law in demanding that, in all things primarily affecting individual destiny, we should be dealt with as having the right of free choice, so, we may add, Christianity evermore recognizes this right, and evidently makes no account of the good which is gained by compulsory influence.

Society has yet to learn, and will learn, we fear, at no little cost, that many results desirable in themselves, even when attained, are rendered comparatively worthless, by the processes employed to bring them about, and that human nature, dealt with, as Dutch horticulturists deal with their shrubs, may be clipped into every variety of fantastic form, without improving it. The immense amount of individual anxiety, self-denial, enterprise, action, which the more compendious method of working by *law* will supersede, is of far more importance to permanent progress, than the artificial order which law may establish. Philanthropy, aiming to secure its high ends by means in harmony with its own spirit, generates a conservative element which, in point of strength, immeasurably surpasses all that mere legislation can effect. It is the true salt of the earth, and, were it unhappily displaced by the more stringent action of civil government, would leave the world shorn of one of its most glorious redeeming features. Let but the schemes of modern sentimentalists take effect; let cleanliness, sobriety, education, and Sabbath-day observance, be handed over to compulsory, instead of voluntary effort, and all the virtue which is now evolved, and exercised, and matured, in seeking the accomplishment of these ends, will remain dormant. Society will lose tone—manly and robust morality will be succeeded by a puling sentimentalism—mere utilitarianism, cold, calculating, and sordid, will first enervate, and ultimately paralyse the action of conscience—and a decent outside will cover a depraved and rotten heart. Against this tendency of the age, we are determined to wage incessant warfare, deliberately preferring the continuance of frightful blotches to any skin-deep cure of them which involves the destruction of the individuality of virtue.

CAUSE OF DOUBLE FLOWERS.

The cause of double flowers has lately been explained in the *Revue Horticole*, on a rather curious and interesting principle. It is impossible for any inquiring mind not to attempt an explanation of the fact that many plants, which, in a state of nature, never present more than a single row of petals, begin to assume several rows under continued cultivation. The effects of a richer soil, and other genial circumstances, or the mere accident of double petals in one plant, transmitted with improvement through its progeny, are the most commonly received explanations; and these are generally received as satisfactory without reflection that what we call accident is itself the result of some cause, and that change of condition must attack physiological principle before it can have any effect in modifying the character of a plant. Nothing is now so common as double flowers; and "to explain the phenomenon," says the *Revue*, "we must make practice agree with theory. Every gardener who sows seeds, wishes to obtain plants with double flowers, so as to have blossoms which produce the greatest effect—every double plant is a monstrous vegetable. To produce this anomaly, we must attack the principles of its creation; that is to say, the seed. This being granted, let us examine what way these seeds ought to be treated.

"If after having gathered the seed of Ten Week's Stock, for example, we sow them immediately, the greater number of the seedings will produce single flowers; whilst, on the contrary, if we preserve these same seeds for some three or four years, and sow them, we shall find double flowers upon nearly all the plants. To explain this phenomenon, we say that, in keeping seeds for several years, we fatigue and weaken it, so that the energy which would otherwise have been expended in producing stamens, produce petals. Then, when we place it in a suitable soil, we change its natural state, and from a wild plant make a cultivated one. What proves our position is, that plants in their wild state, shedding their seeds naturally, and sowing them as soon as they fall to the ground, yet in a long succession of time, scarcely ever produce plants with double flowers. We think, then, after what we have said, that whenever a gardener wishes to obtain double flowers, he ought not to sow the seeds till after having kept them as long as possible. These principles are equally applicable to melons, and all plants of that family. We admit, like many other observers, that melon plants, obtained from seeds of the preceding year, do produce very vigourous shoots with much foliage; but very few fruitful flowers appear on such plants; whilst on the other hand, when we sow old seeds, we obtain an abundance of very large fruit. In fact, in all varieties of the melon, the seeds should always be kept from three to eight years before being sown, if we would obtain fine fruit, and plenty of it."

THE EMPEROR NICHOLAS.

The following sketch from the Charavari is in an exaggerated vein, but is yet not altogether a caricature of the eccentricities of the Emperor Nicholas:

The Autocrat does not travel, he passes; he does not stop, he encamps; he has visited Naples in three days; Rome in twenty-four hours; and one day has sufficed him to admire the *chefs d'œuvre* of Florence.

It is true the Emperor travels in military fashion.

"Ah, my jolly King of Naples, have you prepared for me a palace? Have you hung silk curtains before my windows, and laid down soft carpets upon the floor? I am about to take you in finely. Orloff! order these trusses of straw to be prepared; I mean to make that my bed. To-morrow, at my great *levee*, I shall receive all the grandees of the Neapolitan kingdom."

The Autocrat leaves for Rome; the old pope places at his disposal a superb *suite* of apartments in the Vatican; Nicholas is conducted thither.

"Orloff, what sort of weather is it?"

"Too bad, Sire, to turn even a Pole out of doors! It snows, it blows, it rains, it whirlwinds, it hurricanes, it waterspouts,—it does everything."

"Very good; I shall pass the night upon the breech of a cannon; follow me to the ramparts."

Nicholas sometimes deigns to sleep in a bed, but then he always keeps his boots on.

"Where, Sire, will you be pleased to sleep to-night?"

"On the battle-field of Pultowa,—no! on second thoughts, I prefer the bivouac of Austerlitz."

That means, that instead of stretching himself upon the floor, and sleeping in his cloak, like the King of Sweden, Nicholas will sleep a-straddle upon a chair before the stove, like Napoleon.

One of the manias of this good Czar is, to surprise his people. He *will* always arrive unexpectedly, and fall like an ærolite upon the noses of his friends.

He was expected three months ago at Florence; the Grand Duke of Tuscony was apprised, a grand banquet was prepared, and the authorities were marshalled at the gates of the city.

This amiable Czar,—his boots begrimed with mud, his beard an inch long, and his hair dishevelled,—presents himself to the Grand Duke as he is in the act of curling his old wig. "Good morning, dear cousin,—how does that do? not badly? And you? Did you expect me? Eh? What a surprise! I come to ask you to supper without any ceremony; take pot-luck—anything is good for a soldier."

This is how Nicholas arrives. When he departs it is a very different affair. He fulminates eight or ten carriages along different roads; and clever is he who can guess in which of them the Czar is seated. From surprise we fall into mystery. He wants to make his little noise in Europe, and imitate the rapidity of Cæsar, Frederick, and Napoleon.

Instead of playing the great captain on the high roads, we think it would be far better for the Czar to place himself at the head of his armies, and give Schlamyl and the Circassians a few startling surprises.

EXCELLENT THOUGHTS.

BY DR. ARNOLD.

"I hold, with Algernon Sydney, that there are but two things of vital importance,—those which he calls religion and politics, but which I would rather call our duties and affections towards God, and our duties and feelings towards men; science and literature are but a poor make-up, for the want of these."

"A neglected intellect is far oftener the cause of mischief to a man, than a perverted and over-valued one."

"He is a fool (as in the paradox of old Hesiod,) who does not see how much greater a part is than a whole. There is absurdity in the favourite distinction between spiritual things and secular. Every voluntary moral action is, to a Christian, both the one and the other. 'Spiritual,' and 'ritual' differ utterly."

"Easter Day as the birth day of Christ's religion, and Whit Sunday as the birthday of His Church, we keep:—the first as the birthday of a living friend, the second as the birthday of a dead friend."

"It is when I see all these evils, (Slavery among the rest,) which I believe the Church was meant to remove, that I groan under that fatal system, which has so utterly destroyed it, of substituting non-realities for realities."

GLEANINGS FROM FOREIGN PAPERS.

JOHN BRIGHT AT HOME.—We cannot be long in Rochdale until we hear somebody talk of Mr. Bright, his brothers and sisters, no matter what kind of company we may have fallen into. If it be in the houses of the humblest, in the lowliest streets, we shall hear of them—hear how John Bright, in earlier days, used to visit the dark entrances, lowest cellars, and highest garrets of the poor, in search of unschooled children, to whom books were given for school, fees paid for teaching, but always money to get food first, if food were wanting. We shall hear that now a missionary is kept solely at the expense of John Bright and Brothers, (at a salary of one hundred pounds per annum, we believe,) to visit the sick and the poor in the town, and relieve them with money to buy food and necessary clothing when such are wanting—to write an order for medical attendance for them—to send them, free of expense, and keep them there, to some distant watering-place, for change of air, and medical treatment—then, when such ministrations have been performed for the wants of the body, to give moral and religious counsel to them, if such should be needed. We shall find that no boundary is drawn as to where these recipients of help may work, or have worked; nor of what creed they are; nor even is the boundary of the borough of Rochdale set as the limit to the ministering servant, of this benevolent family. If we go further, and search the dwellings of the work-people of John Bright and Brothers, we discover what previous information led us to expect—schools for the young; schools for persons of advanced age, who are inclined to improve their education; a reading-room supplied with an abundance of magazines and newspapers, the latter not selected even as to party politics (such is the faith that Mr. Bright has in the good sense of his work-people, and in the force of truth); a library; lectures on scientific and moral subjects by professional men, paid for the purpose; the use of the globes, microscope, and scientific instruments, to blend amusement with instruction. And we shall hear, and be gratified to hear it, though it is only what we might expect, that the more education, and the higher the range of education, the better is the condition of its subjects; the better workers are they, and the better fathers, sons, and daughters; and so convinced are John Bright and Brothers of this, that they are now concerting measures to carry their educational department higher than it has yet reached. The number of their workpeople is seven hundred; they have three factories, one of them newly built, and containing all those improvements in convenience, healthfulness, and comfort, now distinctive of the new factories. Much more might be said—should be said—but we have not room for more.—*Jerrold's Newspaper*.

EFFECTS OF HEAT.—A Geneva paper relates a phenomenon now occurring in the Valley of Chamouni. The beautiful and ancient grotto of the Arveyron, from which flowed one of the principal sources of the Arve, under a vast arch formed of ice, had disappeared entirely and become filled up, while the Arveyron has opened itself a fresh issue about five hundred feet above the valley, and against the sides which support the Mer-de-Glace. A very fine waterfall had consequently been formed, which struck against a rock from the height of three hundred feet, whence it flows to the bottom of the valley. The same phenomenon was witnessed twenty years ago, but at the end of a few months, the water again forced a passage through its former issues, and gradually re-established the grotto of ice.

SELF-DENYING FREE-TRADER.—We are credibly informed that there is residing in Stalybridge a man named Henry Buckley, who was present at the Peterloo massacre, when he heard Mr. Hunt advise the people to abstain from the use of tea, sugar, and tobacco, until the corn-laws were repealed. Buckley is said to have carried this out to the very letter, never having partaken of any of the above articles until the evening that the newspapers brought him the welcome intelligence that the abominable corn-laws were erased from the statute book.—*Manchester Times*.

A manufacturing wireworker, in an advertisement in the *Times* newspaper, invites the public to come and *see* his *invisible* wire fences.

SEND BACK THE MONEY.—This subject seems to be as popular as ever. "Send back the money," meets the eye of the traveller in every part of the city. In order to distinctness, it seems to be quite fashionable to couple the "Send back" with names of ministers and elders, and even ladies are not exempted from the unenviable notoriety. "Send back the money, John Thompson," "Send back the money, Mrs. Jameson," "Send back the money, Dr. Candlish," flourish at every corner. Not satisfied with the usual places for bills, the sacredness of private property is no protection. Some Free Churchman is surprised every morning with the demand to "send back the money," inscribed on his door, with his name attached in very large characters. Even gigs, and carriages, and vessels of every kind have to bear their share of the popular "Send back."—*Glasgow Examiner*.

A venerable man says, "Let the slandered take comfort—it is only at fruit trees that thieves throw stones."

A deceased Irish judge is reported to have said when addressing a prisoner convicted of murder "You are to be hanged, and I hope that will be a warning to you."

It is said that Mr. Austin has realized £45,000 this session, by his services as an advocate before the railway committees.

THE SANATORY CONDITION OF THE PEOPLE.—A meeting of the inhabitants of the city of Westminster and its vicinity was held on Monday evening, at the Literary, Scientific, and Mechanics' Institution, Great Smith-street, Westminster, for the purpose of devising means for improving the sanatory condition of the city, and more especially the localities and dwellings of the poor. Mr. C. Cochrane took the chair, and opened the business of the evening. Several gentlemen having addressed the meeting, resolutions to the following effect were unanimously agreed upon: "That the thanks of the meeting be given to Lord Morpeth, for bringing a bill into Parliament to let crown lands on reduced terms, to encourage the building of commodious and healthy dwellings for the poor. That the present sanatory condition of the poorer localities of Westminster were truly deplorable; that the dwellings of the poor were crowded and ill ventilated; that the sewage and cleansing of the streets was very defective, and the supply of water imperfect and scanty; that the parochial authorities of the city be requested to remedy the foregoing evils, at the expense of their respective parishes, particularly with regard to imperfect sewage, and pestiferous and overflowing cesspools; that the streets be washed twice a week; that lime be given, gratis, to the poor, to whitewash their rooms; that the streets, courts, and alleys be regularly cleansed, and supplied with an abundance of water; that the cordial thanks of this meeting are eminently due to the press, for the deep interest evinced in the improvement of the sanatory condition of the metropolis."

Book Depository.

For sale at the Office of the American Anti-Slavery Society, 142 Nassau st. N. Y. the following publications:

Address to the Presbyterians of Kentucky.
Authentic Anecdotes of American Slavery.
Anti-Slavery Catechism, by Mrs. Child.
Amusing Tales.
Address of S. J. May, at Syracuse.
Appeal to the Women of the nominally Free States.
Alton Riots, bound.
Anti-Slavery Record, vol. 2.
Address of R. W. Emerson, at Concord, Aug. 1, 1844.
Africans taken in the Amistad—Congressional Documents.
Adams's (J. Q.) Speech in Congress, 1838, on the Right of Petition, and relating to the Annexation of Texas.
Buxton on the Slave-Trade.
Bournes' Picture of Slavery.
Birney on Colonization.
Caste and Slavery, by Wm. Jay.
Can Abolitionists Vote, &c. under the United States Constitution?
Come Outerism, or the duty of Secession from a corrupt Church, by Wm. Goodell.
Christian Non-Resistance, bound, (Adin Ballou.)
do. do. paper covers.
Chattelized Humanity, by Jonathan Walker.
Christmas, and poems on Slavery, (dedicated to Mrs. E. L. Follen.)
Considerations on the use of the productions of Slavery.
Despotism in America.
Discourse on the Covenant with Judas.
Disunion—Address of the American Anti-Slavery Society and Francis Jackson's Letter.
Discussion of Thompson and Breckenridge, with notes by Mr. Garrison.
Emancipation, by Dr. Channing.
Evils and Cure of Slavery.
Garrison's Address on 1st of August, 1838, at the Tabernacle, New-York.
Liberty Cap, by Mrs. E. L. Follen.
Life of Granville Sharpe.
Letters of George Thompson.
Liberty.
Memoir of Chloe Spear.
Mialma—a Tale by John Marriott.
Martyr Age in the United States, by H. Martineau.
Negro Pew.
Narrative of Thos. Cooper.
Narrative of Frederick Douglass, bound, with Likeness.
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Narrative of Benj. Lay, Mrs. Child.
Narrative of Moses Roper, a fugitive.
Narrative of Amos Dresser.
Oration by J. Q. Adams, at Newburyport.
Official Correspondence with the Government of Mexico.
Pinda—a True Tale, by Mrs. Chapman.
Poems by W. H. Burleigh.
Proceedings of Friends' New-York Yearly Meeting, vs. I. T. Hopper.
Review of Dr. Wayland—by Moderatus.
Rights of the Free States, Subverted. By J. R. Giddings.
Reproof of the American Churches, by Wm. Jay.
Rankin's Letters.
Reception of Geo. Thompson in Great Britain.
Slavery Illustrated in its effects on Woman.
Slavery and the Slaveholder's Religion, by L. Brooke.
Sumner's Fourth of July Oration.
The Constitution, Pro-Slavery.
The Texan Revolution, by D. L. Child.
Thoughts on Capital Punishment, by C. C. Burleigh.
Things for Northern Men to Do.
Trial of J. B. Mahan.
Barnes on Slavery.
Memoirs of Archy Moore, sixth edition, 2 volumes in 1.
Voices of Freedom. By John G. Whittier.
The American Churches the Bulwarks of Slavery.
The Bible argument, condensed. By a Virginian.

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